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ULCA convention attracts nationwide attention

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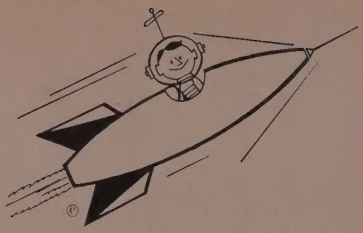

TOO MANY DONKEYS

THE GOOD SAMARITAN rode a donkey. At least, that's the way it looks in the pictur of his great deed.

Donkeys are amiable and humble beasts. This one did his job all right. He got th injured traveler to the inn in time to save his life after the roadside first-aid treatmen But if the traveler had been hurt worse, the slow-moving donkey might not have made in time. Then it would have been better for the Good Samaritan to have a horse, whic even with two men on his back, could have traveled faster.

TODAY THE GOOD SAMARITAN still rides, but too often he still rides a donkey. He rid a donkey when he lacks the money and equipment that would give him top efficiency an effectiveness in his good works. Missionaries sometimes have to trudge along or pedal c bicycles. Pastors have to instill Christian training in boys and girls in kitchens or boile rooms because church facilities are not adequate.

There are still too many donkeys around. Let's get a horse. Or better yet, let's keep u with this jet-plane age.

—HARDING W. GAYLORD

The LUTHERAN *News Magazine of the United Lutheran Church in America*

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COVER PICTURE. Radio and TV programs as well as extensive newspaper coverage are bringing the message of the ULC's biennial convention at Harrisburg, Pa., to the American people this week.

THE CHURCH IN THE NEWS

Disciples to explore merger

A dozen or more major Protestant denominations ought to merge into one church, the two-million-member Disciples of Christ group resolved at its annual assembly held at Des Moines early this month. The convention endorsed the "Greenwich Plan" which seeks to unify most of Protestantism.

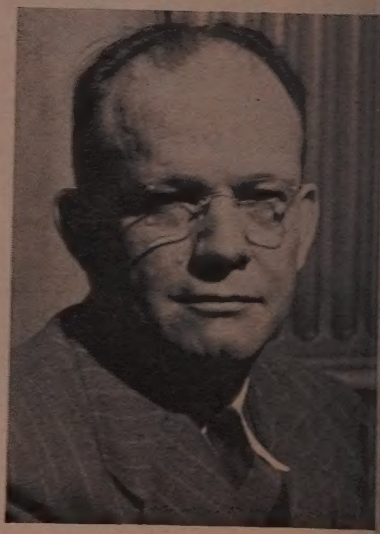
In the more immediate future delegates saw a possibility of entering into the imminent merger of the Congregational Christian and Evangelical and Reformed churches. These two bodies have agreed to hold a merger convention and draft a constitution next June in Cleveland. "The passion of the Disciples for the unity of the church would make them responsive to participate in any enlargement of this union," the resolution adopted at Des Moines said.

The convention instructed its Council on Christian Unity to explore the situation to determine if they could enter into next year's merger. If they did, the new "United Church of Christ" would include four million members, rank fourth among Protestant communions in the U.S.

No more "Disciples"

Regardless of any merger, there will no longer be a "Disciples of Christ" denomination. Delegates to the assembly voted to change the group's name "as soon as possible" to the International Convention of Christian Churches. Advocates of the move said the group would henceforth be listed simply as "The Christian Church."

Some delegates opposed the change, pointing out that "Disciples of Christ" is the title most widely used by congregations. Others argued that the new name was "rather presumptive" and suggested a claim to greater Christian unity than the group now represents.



DR. HARMON J. MCGUIRE
President of Illinois Synod

Taking a strong stand against racial discrimination, the convention affirmed its "frequently expressed objective of a non-segregated church in a non-segregated society." The Department of Social Welfare told delegates that 464 of the denomination's churches practise "some degree of racial integration." The survey on which the report was based covered only 2,051 of the 8,000 Disciples' congregations. In southern states 21 congregations reported at least one Negro enrolled as a church member. Throughout the country, five out of six congregations said they would welcome members of other races.

nod president dies suddenly

Death came as the result of a coronary ack on Oct. 3 to Dr. Harmon J. cGuire, 56, president since 1948 of the LCA Illinois Synod. Dr. McGuire had ent the day at work in the synod offices, eparing to leave for the ULCA convenn. He died shortly before midnight at s home in suburban Park Ridge, near icago.

Dr. McGuire had the distinction of ading two different synods. Entering e ministry in 1927 after attending Carage College and Chicago Seminary, he rved in Kansas City and St. Joseph, o., for twelve years. During this time was secretary of the Kansas Synod 930-34, and president 1934-35. In 1939 became pastor of Holy Trinity Church, lgin, Ill., and in 1948 was chosen fullme head of the Illinois Synod. (*For mplete details see page 48.*)

olzahn gets full pardon

In the war-hysteria year of 1942 the ev. Kurt E. B. Molzahn, pastor of the erman St. Michael-Zion congregation Philadelphia, was arrested on charges being a Nazi spy and sentenced to ten ars in federal prison. The pastor proested his innocence, refused to demit the inistry.

After serving three years of the senence, Pastor Molzahn was released from rison by presidential order in 1945. An nvestigating committee named by the Ministerium of Pennsylvania reported hat it could find no evidence of "conduct ncompatible with the ministerial office," nd Pastor Molzahn returned to the ctive pastorate in November 1946 as asociate at Holy Cross Church, Philadelhia. He is now pastor of St. Thomas' Church, Philadelphia.

An American citizen, Pastor Molzahn was not subject to deportation, but the federal conviction deprived him of various rights. Recently the Philadelphia clergyman got good news from Washington. He had been given a complete pardon by President Eisenhower, could now exercise full rights of citizenship and vote in the fall election.

HARRISBURG REPORT

Delegates meet in state building

State and church mingled in an unusual way when 700 delegates and nearly as many visitors trooped into the Pennsylvania State Education Building Forum at Harrisburg last Wednesday morning for the service of Holy Communion which marked the opening of the 20th biennial convention of the United Lutheran Church in America. It was the first time a ULCA convention has been held in a government-owned building.

The spacious stage of the auditorium on the state capital grounds was transformed into a chancel for the service. Communicants knelt at a 64-foot altar rail which stretched across the stage.

Preacher for the service was Dr. Franklin Clark Fry, ULCA president. Liturgy was read by Dr. F. Eppling Reinartz, ULCA secretary. Assisting in the administration were eight synod presidents. Dr. Fry called on Christians to "be and act like sons of victory." He warned against those who "relax in a false sense of rectitude" because they are on God's side. Emphasizing God's sovereignty, he urged that "the lesson of humility learned at Christ's feet" be applied to the "practical operations of the church."

Constitution is amended

Amendments to the ULC constitution approved by the Toronto convention in 1954 had all been ratified by the required two-thirds of the synods. Dr. Reinartz

reported to the convention's first business session. In most cases all synods agreed to the proposed amendments. Most opposition was to the limitation of the number of delegates to ULC conventions. Four synods had opposed this.

Among the changes which Dr. Fry declared to be in effect immediately were:
—Limiting the number of delegates to ULC conventions to approximately 700.
—Increasing terms of president, secretary and treasurer to six years instead of two.
—Making the president the church's "leader and counselor in matters spiritual and temporal" and giving him oversight over the offices of the secretary and treasurer.
—Increasing Executive Board power by giving it the right to veto "any program or enterprise . . . hurtful to the total program of the church" and also giving it "general oversight of the work of its officers, boards, agencies, auxiliaries and committees."
—Setting up a Committee of Executive Secretaries of boards and agencies and a Council of Synodical Presidents.
—Limiting terms of staff members of boards to six years, with provision for re-election or dismissal.

Parish education moves proposed

First board to report to the convention was Parish Education, which made its presentation on Wednesday evening with two far-reaching proposals. Describing its long-range program for religious education materials useful to the entire congregation, the board representatives outlined the interest of other Lutheran bodies in their plans. Permission was sought to co-operate with other National Lutheran Council churches with a view to developing educational literature that would be used in most U.S. Lutheran churches. Delegates hailed the propos as a powerful force toward eventual L theran unity in America.

Establishment of parochial schools ULC congregations "where local conc tions make such action advisable" w also suggested by the board. Because its belief that "the public school is t basic institution for general education our society" the board did not propo active promotion of any parochial scho program, but wanted to be in a positi to advise and guide congregations whi undertook the establishment of "Chr tian day schools."

Canada unity seen first

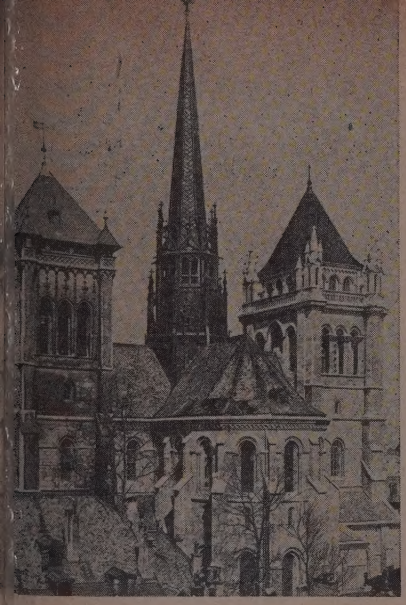
Lutherans in Canada are likely achieve organic unity before there is si ilar union in the United States, UL President Fry said in an interview wi the Kitchener-Waterloo *Record* l month.

Because Lutherans in Canada are smaller group, they feel the urgency organic union more than those in t U.S., Dr. Fry declared. He also point out that the vested interest of the diffe ent church groups in Canada is not near so great as those in the U.S.

"The ULC strongly favors unity, bo in Canada and in the U.S., and h pledged its facilities and resources achieving it," the American churchm said. The only condition is that any r sulting merged church should have closer relationship to any other chur than to the United Lutheran Churc Dr. Fry added.

Thanksgiving clothing appeal set

Many refugees are still "crushe abandoned and cold," Bernard A. Conf reminded American Lutherans last wee The executive secretary of Luther



WHERE JOHN KNOX PREACHED
St. Pierre's Cathedral in Geneva recently observed 400th anniversary of Scottish reformer's pastorate in the Swiss city

World Relief, welfare agency of the National Lutheran Council, made the statement in announcing that the annual Thanksgiving clothing appeal will be held Nov. 18-25. Church members were asked to continue to contribute warm clothing that can be sent to those in need overseas.

Over a 10-year period, Mr. Confer said, LWR has shipped 186 million pounds of supplies valued at more than $57 million to 28 countries. Included were 292,776 bales of used clothing, 73,699 bags of used shoes, and 4,054 cartons of new clothing.

Contributions received through local churches are sent to collection centers at Phillipsburg, N. J.; Windsor, Md.; Nappanee, Ind.; Minneapolis, San Antonio or Los Angeles. There they are sorted, baled and shipped overseas.

Parochial schools seized

For years school authorities and Roman Catholic officials in Coquitlam, near Vancouver, British Columbia, had been battling over school taxes. Roman Catholic leaders had demanded that parents of parochial school pupils be relieved of payment of municipal school taxes, charging that they bore the "double burden" of supporting church and public schools. Roman Catholics also sought provincial grants for parochial schools on the same basis as for public schools.

Failing to gain their objective, the community's parochial schools were suddenly closed in 1951 and remained shut down for a year. Public schools were forced to provide accommodations for about 800 Roman Catholic students.

Last year the Coquitlam town council notified Roman Catholic authorities that tax payments on their schools were four years in arrears, gave them until Sept. 30, 1956, to make a payment. Town officials said even a token payment on the $10,000 bill would be acceptable.

When the Sept. 30 deadline passed, municipal authorities ordered seizure of the schools—Our Lady of Lourdes grade and high schools and Our Lady of Fatima grade school in Maillardville. Maurice Lizee, chairman of the Catholic School Board, said it "has no intention of paying the taxes." Reeve Christmas, representing the town council, said it "has no alternative under the laws of the province but to take title to the properties." After assuming legal title the municipality can dispose of the schools in any manner it desires, including a tax sale.

Vermont bars church school aid

State tuition aid may not be granted to students attending private or parochial schools, the Vermont Supreme Court ruled early this month. The decision af-

fected 96 communities which do not have high schools and which were paying tuition costs for students who attended nonpublic institutions. The court decreed that such tuition might be paid only for students who attended public schools.

Hardest hit was South Burlington, which contended that the denial of state aid to students violated their constitutional rights. Sectarian schools were of benefit for the public welfare, the South Burlington school board had argued, and therefore qualified for state funds.

In nearby Massachusetts Leo A. Gosselin, town counsel of Bellingham, told the school board that it could not use vacant classrooms in a parochial school building to relieve overcrowded conditions in a public school. The Roman Catholic parish had offered the use of three vacant rooms in a new parochial building, but the attorney ruled this illegal on the grounds that supervision of any public school classes for which tax funds were used must remain "entirely under public authority."

Couple told to give up child

Religious differences between parents had given the courts difficult decisions in a dozen recent cases. In adoptions, most states require that children be adopted by persons of the same religion whenever possible.

Unfinished was a problem laid in the lap of the Massachusetts Supreme Court. Five years ago Mr. and Mrs. Melvin B. Ellis, a Jewish couple, had adopted 10-day-old Hildy McCoy, born to an unmarried Roman Catholic mother. The mother later married, asked for the return of her child on grounds of the foster parents' religious faith. She said she did not know they were Jewish when she gave them the child. The Ellises said this was untrue.

The Ellises refused to give up the ch offered to bring her up as a Roman Ca olic if necessary. Last month Chief J tice Stanley E. Qua gave the fos parents 30 days to return the child th had cared for for five years. Noth happened because the whereabouts Hildy and the Ellises are unknown. T three vanished more than one year a after a probate judge had granted te porary guardianship of the child to l natural mother.

Laymen want happy pastors

Typical parishioners in Los Ange churches want their ministers to happy, dedicated, friendly, up-to-da well-educated, sympathetic, and go preachers—in that order. These resu bobbed up in a survey conducted Religion Editor Omar Garrison of t *Mirror-News.*

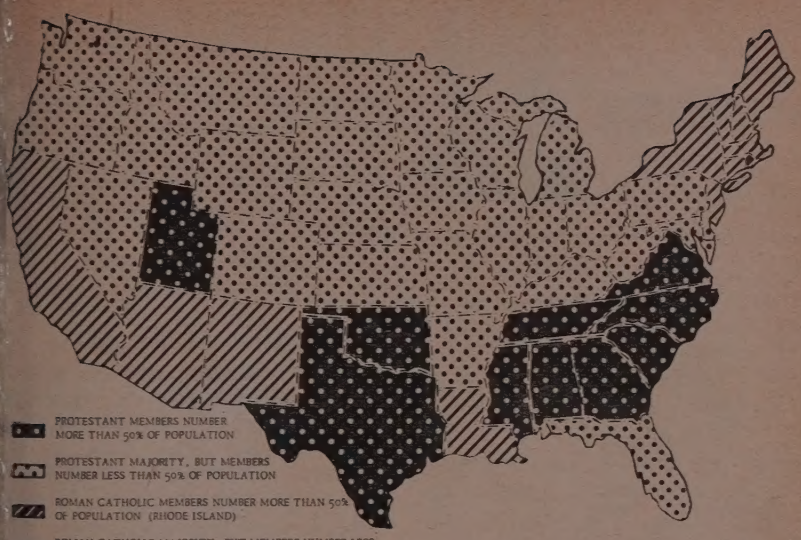
"What a minister is, is more importa than what he knows or what he say Mr. Garrison concluded from the surv He found that more than 90 per cent those questioned believed ministers tod better qualified than those 50 years ag

"If a man isn't happy, he isn't goi to have the heart and will to stand under the strain of ministering to congregation which almost always i cludes every human problem from me sles to madness," one layman answere

Most complaints against pastors we that they tended to remain too aloof. don't feel free to let myself go and ha a good time when he's around," o critic said, "even though I don't thir he would frown at a little innocent fun

Catholics should use less Latin

Roman Catholic liturgical schola meeting at Assisi, Italy, last month hea several pleas for relaxing the "rigidity liturgical forms." The language of th


PROTESTANT MEMBERS NUMBER MORE THAN 50% OF POPULATION
PROTESTANT MAJORITY, BUT MEMBERS NUMBER LESS THAN 50% OF POPULATION
ROMAN CATHOLIC MEMBERS NUMBER MORE THAN 50% OF POPULATION (RHODE ISLAND)
ROMAN CATHOLIC MAJORITY, BUT MEMBERS NUMBER LESS THAN 50% OF POPULATION

PROPORTION OF ROMAN CATHOLICS AND PROTESTANTS in the various states was graphically reported by NCC's Department of Research and Survey. Twelve of 48 states had a Roman Catholic majority among church members. In 10 states Protestants were the majority of entire population.

people ought to be used in place of Latin, the Rev. Joseph Jungman, professor of pastoral theology at Jesuit College, Innsbruck, Austria, told the International Congress of Pastoral Liturgy.

French, Belgian and Italian prelates chimed in with reports about new liturgies which would permit the vernacular to be used in place of Latin. Roman Catholic Bishops of the United States presented a recommendation that would permit more extensive use of English in Holy Week services.

Dutch-born Bishop Willem van Bekkum of Indonesia said that mission work requires use of the people's language in services. Imposing European forms of worship without adaptation to local custom and tradition "gives an impression of colonialism," he said. He also suggested the restoration of a married diaconate.

Bible reading proposed

The Rev. Agostino Bea, biblical scholar and confessor to the pope, urged the Liturgical Congress to revive the custom of reading the Bible at every mass. He said that the custom of the Christian church in the third century had been to read through the entire scriptures in the course of the church year.

Sermons should be explanations of the Gospel, Father Bea advised. The priest must not only be minister of the sacraments, but also "the minister of the Word," he declared.

The congress was the first official gathering of its kind open to Roman Catholic laity as well as to priests. It heard one of its leaders say that in the Roman Catholic Church "the wall that divided the laity from the clergy is now disappearing," adding that the only criteria for the liturgy must be the care of souls.

WASHINGTON

By ROBERT VAN DEUSEN

COURT OPENS

THE SUPREME COURT opened its fall term with an overloaded docket. The backlog of pending cases was the biggest in the Court's history. Nearly 470 appeals awaited the decision of the justices on whether to grant a review.

Subversion cases and appeals involving racial integration account in part for the heavy workload. Arguments on three cases involving Communists were scheduled for Oct. 8. The first was an appeal by 14 west coast Red leaders sentenced to five years in prison for conspiracy to overthrow the government by violence.

THE SECOND was a similar appeal by Steve Nelson of Pittsburgh, whose conviction as a Communist by a state court was reversed last year by the Supreme Court on the grounds that the federal government has sole jurisdiction in subversion cases.

The third was a test case involving Irving Scales of North Carolina and Claude Lightfoot of Chicago. The question at issue was whether a Communist can be convicted of conspiracy against the government solely on the basis of membership in the Communist party. The decisions in these three cases will constitute a basic interpretation of the Internal Security Act.

The pending appeals on school integration are the first wave of a flood still to come, as supporters and opponents of segregation dig in for a long fight.

Other cases not involving schools include one from Virginia, where the rig of the state to lease a seashore park to private operator who would impose se regation is challenged. Another brin the celebrated Montgomery, Alaban bus case to the Supreme Court for revie

New justice

IN A SURPRISE announcement, Pre dent Eisenhower named William Brennan, Jr., of New Jersey to succe Justice Sherman Minton, who is retiri because of failing health. Fifty yea old, Brennan is younger by seven yea than any other justice on the court.

Like Minton, Justice Brennan is Democrat. This leaves the political a filiation of members of the court at s Democrats and three Republicans. T two other justices appointed by Eise hower have been Republicans.

The son of Irish immigrants, Willia Brennan is a Roman Catholic. No mer ber of that faith has been on the Supren Court since Justice Frank Murphy di in 1949. The fact that he is a Cathol was mentioned prominently in the nev reports of his appointment.

It is interesting that few of the prese justices had previous judicial experienc Brennan reverses this trend. For seve years he served on the bench of Ne Jersey's Superior Court and Supren Court. During that time he played leading part in reforms that have mad the New Jersey courts a model for stat whose calendars are chronically clogge

Justice Brennan is known as a mode ate liberal. He has a consistent recor of defending the rights of individu citizens. A strong anti-Communist, h has emphasized that we can preserve ou nation "without the sacrifice of any o the guarantees of justice and fair pla and simple human dignity."

CONVENTION REPORTS—

Two years of vigorous work had produced notable results, the boards of the United Lutheran Church told the Harrisburg convention this month.

¶ Since the 1954 convention more new congregations have been organized, the Board of American Missions reported, than in any previous two-year period in the church's history.

¶ A new mission field in Southeast Asia is being developed slowly but steadily, the Board of Foreign Missions reported regarding Malaya.

¶ The evangelism mission, scheduled in every ULC congregation during 1955-57, has roused thousands of laymen for Christian witnessing, the Board of Social Missions reported.

AMERICAN MISSIONS

In two years 153 new congregations have been added to the rolls of United Lutheran synods. The previous record (1952-53) had been 109. The board has surveyed fields which were called to its attention by synod officials, has sent mission developers into promising fields, and has paid the salaries of pastors serving the newly organized congregations.

Loans have been made to 153 congregations in the two-year period for construction or purchase of parsonages. Sixty-six congregations got American Board financial aid in construction of churches, 85 were aided in buying lots, and 51 house chapels were bought or built as temporary places of worship.

There is still unlimited open territory where congregations are needed, the board reported. Fifty communities have been approved as promising fields, ready for assignment to mission developers as soon as men and money are available. Sixty new fields were surveyed during the summer, and favorable reports were received from most of them. An additional 60 are scheduled for survey soon.

Congregations can be established in practically all of these 170 places within the next two years—depending on the resources which are made available to the board.

There were 61 mission congregations established previously which reached self-support in the last two years. In two years congregations repaid $2,265,007 which had been lent to them for construction projects.

But the number of new congregations organized far exceeded the number becoming self-supporting. And the amount of new loans ($4,582,440) was considerably larger than the amount repaid.

In a period of record-breaking progress in home mission work, the financial problem had become acute. "There are evidences of lost opportunities," the board reported at Harrisburg. It has been impossible to meet them "for lack of adequate numbers of men of mission caliber and lack of money for all the needs."

Total spent for ULC home mission work in the last two years was $5,519,059—of which a large part will be returned as loans are repaid.

FOREIGN MISSIONS

THE WORLD is changing, and nobody is more acutely conscious of this than the staff of the United Lutheran Church Board of Foreign Missions. In Africa the natives of Liberia's jungles had just become accustomed to the roar of airplane motors overhead when they heard the new noises of huge earth-moving machines mowing their way into the dense undergrowth. In Asia the day of white man's colonial domination was over, and an intense spirit of national loyalty took its place.

These changes affect in a drastic way the foreign mission program of the church. There are ULC-supported missionaries in Argentina, Uruguay, British Guiana, China (now limited to Hong Kong), Japan, Liberia, and Malaya. In these countries there are 164 United Lutheran missionaries (plus 104 wives) from Canada and the U.S., and a dozen of other nationalities depending on ULC support.

Some of the work is old. In India the 250th anniversary of Lutheran missions was celebrated in January. In Malaya the first ULC missionaries arrived only three years ago. In all fields the emphasis is on transferring responsibility as rapidly as possible to the native Christians.

India has been sharply restricting the number of new missionaries permitted to come from America, and China has closed its doors tight. To strengthen the young churches for survival on their own resources, a vigorous construction program of churches, schools, hospitals, and other buildings has been underway. It is desirable to provide the young churches with adequate equipment for their future work.

Changing times have brought changed methods in mission work. Missionaries who used to travel the jungle trails i Liberia at two or three miles an hou now fly from the coast to the remote villages in a mission-owned plane. Ba tery-powered motion-picture projecto now flash scenes from the life of Jesu on screens in churches and schools.

Amount spent for ULC foreign mi sions in two years (including ULC appro priation, United Lutheran Churc Women contributions, and special gift from congregations and individuals) wa $5,032,054.

SOCIAL MISSIONS

THE PAST YEAR has been the most ex citing in the Board of Social Mission history, as one of its three major tasks-- evangelism—has been the top emphasi in the United Lutheran Church since las Oct. 31. The church "has never been s stirred to its depths by any previous un dertaking as by the Lutheran Evangelism Mission," the board stated in Harrisbur this month. "In every quarter of th church, observers testify to the transfor mation that comes over congregation engaged wholeheartedly in this mission.

An intensive church-wide emphasis o evangelism for two years was approve by the 1954 ULC convention. A larg field staff was organized to direct th mission. In 961 congregations takin part in the program through June 30 there had been 32,524 laymen enliste for house-to-house visiting. They calle on 81,711 individuals who were no members of the church, or who had le their church loyalty lapse. More tha 15,000 adults responded favorably t these visits.

In the concluding year of the missio about 3,000 more congregations will tak part. But this will not be the end, accord ing to Board of Social Missions calcula tions. A strong laymen's program o

PENNSYLVANIA STATE CAPITOL BUILDINGS AT HARRISBURG
ULC convention will meet in semi-circular forum wing (top right)

Christian witnessing will become a permanent aspect of United Lutheran life.

ANOTHER PART of the board's program —social action—consists in study of problems arising in the present-day human situation, and recommending Christian answers. The race segregation question has been an urgent item on this list in 1954-56. A "statement on human relations," suggesting a Christian attitude on this question was prepared and widely distributed. An attack on gambling, a memorandum on "the crisis in the Far East," and a thorough study of "marriage and family life" were notable activities in the social action department in the two-year period.

THE THIRD PHASE of the board's work is inner missions, including child welfare, aid to the blind, the deaf, immigrants and refugees, seamen, and "older people." Most of the actual work in these areas is done by local agencies, to which the board's department provides consultative service.

Expenditures of this board in 1954-55 was $196,241, plus special expenses of $239,325 for the first year of the Lutheran evangelism mission.

THE THREE MISSION boards work along the non-Christian frontiers, seeking to extend the church's activities into new territory. Other boards of the church are concerned with cultivation of the faith and life within the Christian community.

BOARD OF DEACONESS WORK

TRAINING A CORPS of expert women-workers for missionary and educational service has been continued by this board.

There are two training schools, Baltimore and Philadelphia. Number of deaconesses in active service is 152, with 45 students in training. Requests for deaconesses for service in congregations, hospitals, schools, far exceeds the supply.

A major activity of the board is recruitment of women for service as deaconesses.

Expenditures of this board in two years were $260,006.

BOARD OF PARISH EDUCATION

AN EXTENSIVE RESTUDY of the whole program of instruction of children and adults in ULC congregations has been the biggest project of the board in 1954-56. Definite results of the study will be evident in an entirely new program of parish education ready for publication sometime in the 1960s.

The present publications for church schools (Christian Growth Series, Augsburg Lessons, and others) are being continued. The board provides extensive field service in aiding congregations in teacher training and promoting improvement in educational methods. Expenditures of the board in two years totaled $532,356.

BOARD OF HIGHER EDUCATION

THE 14 COLLEGES and 10 theological seminaries of the United Lutheran Church are supported and supervised by the synods. The board provides consultative services and some financial help. It has been aiding in studies of a proposed new college in California and relocation of a college in Illinois.

A major emphasis of the board has been on recruitment of men for the ministry and psychological testing of candidates for fitness for this work. Scholarships for specialized training for church service are administered by this board.

Expenditures of the board in two yea were $647,706.

BOARD OF PUBLICATION

BOOKS, MAGAZINES, and miscellaneo publications pour from the presses this 100-year-old agency. Under t Muhlenberg Press imprint, 32 boo were published in two years. Circulati of THE LUTHERAN increased fro 150,000 to 180,000 in two years.

The ULPH also produces a wide v riety of church furnishings and supplie Except for a small ULC subsidy for T LUTHERAN ($21,499 in 1956), the Pu lication House is self-supporting, with total business of $7,385,559 in two year Net profit was $232,407. Out of a cumulated reserves and future profits t board plans within the next year to co struct a new building to cost $2,200,0 which will provide enlarged quarters f its operations and also office space f three other ULC boards, two of t auxiliaries, and other church agencie The new building will be located in Phil delphia's Germantown section, will r place the present downtown structure, t Muhlenberg Building.

BOARD OF PENSIONS

THERE WERE 372 retired and 68 di abled pastors, 752 widows and 108 chi dren of deceased pastors, and 10 wome missionaries receiving monthly pensio checks from the board in mid-1956. Fo most retired pastors the annual pensio has been $1,000, and for widows $50 this year. Emergency assistance is als provided, especially in case of severe il ness.

The board paid $1,661,242 to pe sioners in the two-year period, and ha administrative expenses of $198,85 The board now has assets of $14,672,30 in its various pension funds.

BE A CHRISTIAN ON YOUR JOB

Serving the Lord isn't something special that you try to do a few hours a week. It's your chief business in every hour

By FREDERICK K. WENTZ
Professor, Gettysburg Theological Seminary

"IF ALL THE MEN here took your words seriously, Pastor, what on earth would you do with us?" Dick Leonard said it is in a casual way as he shook hands after the service, but he was quite serious.

His pastor had just challenged the men of the congregation to serve their Lord and church more fully. Dick knew from experience that this meant being willing to usher, to serve on the council and committees, to teach in Sunday school or sing in the choir, and to help with visitation programs. If all the men were to volunteer, the pastor would be swamped.

But Dick was not satisfied with such tasks—important as they are. He had an insight into the biggest church work for laymen—an insight not yet grasped by most of the congregation. He had come into this fresh understanding during his days at Parishfield, training center of his church near Detroit.

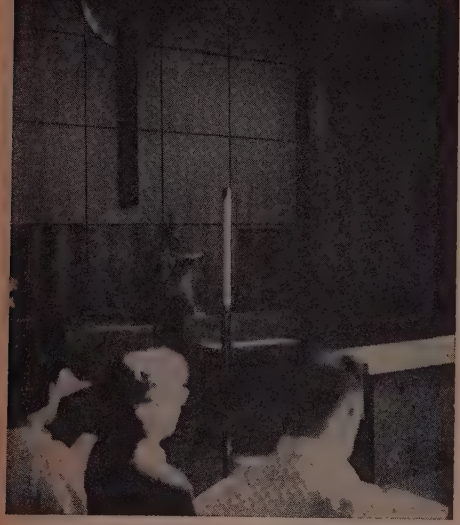
THIS NEW IDEA that gripped Dick so strongly, and gave him a new perspective on everything he did, was as old as the New Testament. The idea was that the main church work of laymen is not performing the congregation's routine tasks. Nor is it bringing others into the fellowship by ringing doorbells and pursuing prospects. Basically, the layman's work in the church is all that he does—at work, at play, in his home, in the daily routine—done as unto the Lord.

Church membership means carrying the church into the world wherever one goes. It means pointing out that Christ is Lord in areas and among people who do not fully recognize his lordship over all of life. It involves making one's workbench a contagion center for the spreading of God's forgiveness among men of every stripe and condition.

THIS DOES NOT MEAN simply thinking pious thoughts and using pious phrases day in and day out. Nor does it mean necessarily seeking special tasks as chaplain or counselor, or finding a job wherein one can live without pressures to compromise his conscience (there are no such). One is called to be a Christian right in the situations of his present life. God badly needs Christians right where laymen are moving about daily. For these are the frontiers of the church's efforts to permeate the world about it.

Yet when earnest laymen start to ask: "What does this mean specifically in my life?" theologians and pastors and the most dedicated of fellow-laymen are hard pressed for an answer.

DICK LEONARD was fired by such thoughts. He started to ask this searching question for his own life during the



WORSHIP

week he spent with a group of men and women last summer at a study center of the Protestant Episcopal Church at Brighton, Michigan.

What was a pleasant farm ten years ago is now the little Christian community of Parishfield. The buildings have been modernized and altered, but they ren clearly farm buildings. Two effic dormitories could be chicken-houses. central barn is still a barn, yet also cle a chapel with a cross upon its p Parishfield thus symbolizes its firm be that worship and daily work must closely joined.

Composed of three resident fami and a score or more laymen or laywor who join the community for a week- or a month, Parishfield is dedicated the training of laity for their vocation Christians. Since 1949 its founders, E copal clergymen Fran Ayers and Winter, have experimented in find ways of preparing devout laymen to ness to Christ amid the routine of th day-by-day lives.

Certain methods have shown the selves to be trustworthy. Worship i central and intense experience in community's life. As the members of group gather about the altar, wh

—AND WORK

A Time to Talk About How to Live the Christian Life
"Superficiality is the greatest weakness"

tands in the middle of the modernistic hapel, they not only renew their awareess of the source of life, but they also ome to realize something of the moment-by-moment purpose of living and oiling.

Bible study takes up most of the mornng. Selected passages are first carefully tudied by each individual and then houghtfully discussed in small, earnest roups. Meaning and relevance is sought or daily work and decisions.

Dick Leonard's group discussed with im—in the light of God's Word—his on-the-job problems as a Christian who epairs typewriters and business machines. He helped to thrash through the ssues that confronted two of the girls in he group who are Protestant nurses and ot always in agreement with the procedures of their superiors in a Roman Catholic hospital. There was much talk, for nstance, of the tension between the need o obey authority in a large, tightly interelated hospital, and the need to obey one's own conscience.

Parishfield leaders, while loving and serving the church, have become convinced that "the superficiality of most of its fellowship is the greatest weakness of the church today." They emphasize the experience of living in a Christian community for the training of laymen. Parishfield illustrates this, creating an atmosphere of fellowship and trust that provides background for the frank and deep discussions.

The groups move together at work and at leisure, use first names only, and come to know each other well even in a brief period. Most of the cooking is done by the participants and all of the cleaning and KP work. Everyone spends at least an hour each morning working at other necessary tasks in maintaining the center's physical facilities. "Wholeness of Christian life" is given meaning in the Parishfield program.

There are no glittering statistical successes to report about this enterprise in Michigan. However, besides training those whom the parishes and the larger

churches send to them, Gib Winter and Fran Ayers have been quietly gathering men and women of a particular occupation, drawn mostly from Detroit's industry, to spend a long week-end twice a year in study and discussion of the meaning of the Gospel for that occupation and for the situation in which these people work. Thus there have been groups of executives, supervisors, union officials, production workers, and office workers. This is a significant pioneering activity for the modern Christian church in America.

YET PARISHFIELD knows that it is a part of a larger movement within the Christian church today. Inspired by the famous Dutch churchman, Hendrik Kraemer, who helped to establish a Church and World Institute in Holland after World War II, Parishfield has also adapted for American use ideas that have been carried out at many European centers—at the Iona Community in Scotland, at Sigtuna in Sweden, and at the Evangelical Academies in Germany which have been termed "the most important work of evangelical Christianity in this last decade."

Kraemer speaks of "the lay renaissance" in describing the rising postwar concern for the layman's Christian ministry to the world about him. The World Council of Churches has given much thought and leadership to this movement. "The time has come to make the ministry of the laity explicit, visible and act in the world," according to the Evanst report, since the "real battles of the fa today are being fought in factories, sho offices, and farms . . ." This report ad that "millions of men who know they l long in the world and speak its langua and who are also faithful church me bers are still looking for the church th will stand beside them as they work."

HERE IN AMERICA, Parishfield is n the only study center with this church-the-world viewpoint, though such proje are still in the pioneering stages. Ki ridge, near Bangor, Pennsylvania; Pen Hill near Philadelphia, and Five Oaks Ontario are other notable examples.

Lutherans in America have no su study center as yet. Perhaps it is comi Last winter an "Evangelical Academ conference was held in New York Ci The ULCA's Board of Social Missio is asking the church to make a study Germany's academies. The Brotherho has been urged to take up work pattern after these German projects.

Regionally, some interest has be shown. Wittenberg College had School of the Lay Ministry, and B. Bodie, new president of the Brotherhoo is projecting activities similar to Paris field's for Lutherans in southern states.

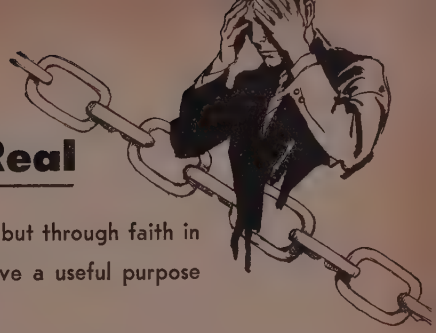
In Lutheran churches there are lots men like Dick Leonard. Lutherans America should also have something li Parishfield for such people.

WORSHIP IS NO ONE-WAY STREET; in it we speak to God, but God also speaks to us. Worship is of course adoration, praise, thanksgiving, and it is also something more: it is the conscious exposure of one's life and thought to God. Thus it is confession, penitence, and commitment. If our worship rises to this level, things are likely to get embarrassing.

—MERRIMON CUNNINGIM in *Freedom's Holy Light* (Harper)

HE FOUR FEARS:

. When Danger Is Real



in and suffering are sure to come our way, but through faith in e ever-present God we can make them serve a useful purpose

JOHN SCHMIDT

FEAR OF THE UNKNOWN is strangely pressive. It comes in the darkness—hether the darkness of night or dark-ess of the uncertain future. We can eal with it only by our faith in a loving od who watches over us.

There is also fear of well-known things, pecially suffering, pain. These are mong the realities of life, "as sure as eath and taxes." There isn't any way of caping them, since they are part of e structure of our existence.

It is when we think of such fears that is helpful to us to remember the ex-mple of the early Christians. They had o big churches such as we have today, o well-recognized Sunday as a day of worship, no large numbers to give them ncouragement and aid.

These early Christians were often se-verely persecuted, thrown in jail, ex-ecuted. Yet many of them were willing o die for their faith. They were not afraid of sickness, poverty, old age, and death. They were not afraid because they knew that on the cross Jesus, the son of God, had shared with them all this pain and suffering.

This was the "good news" that swept through the world in the early Christian centuries, and would sweep through our times too if we let it.

THE FEAR OF REAL and pressing danger is clearly reflected in the Old Testament story of Jacob. It concerns a young man who got into trouble at home and ran off. He was in difficulty because he had cheated his brother and lied to his father. So he was homeless in a double sense: not only physically, but also in a deeper and more profound way.

Having a guilty conscience, he was afraid—afraid of what might happen if his brother succeeded in laying hands on him; Esau might get even with him for his deceitfulness.

Alone in the wilderness, as night came, Jacob fell asleep on a stone pillow. There he had a dream. It was a dream about a ladder that extended from heaven to earth on which the angels of God ascended and descended. Then Jacob realized that God was there; that he had forgotten the most important part of his own existence.

Jacob had thought that God was back in the old surroundings. God was in his father's home, but not out in the wilderness. He had thought that he was alone, but he wasn't.

THIS IS THE WAY in which our faith must deal with the facts of pain and suffering. Jacob could bear up when he discovered that God was with him, that he was not alone.

It is possible to use and transform even the unpleasant experiences of life in such a way as to make them assets rather than

liabilities. I remember watching some ants. One of them was carefully pulling a long straw. It was so long that I wondered how he could possibly manage it. But with the persistence that only ants seem to possess, he pulled it along.

Then he came to a large crack and I could see him hesitate; it was broad and deep. Certainly the ant couldn't get across it with this heavy load he was carrying. But with the startling wisdom which one discovers in ants, he took the long straw and laid it across the crack; then he was able to cross. When he was on the other side, he once more took hold of the straw, pulled it across, and continued on his way. The burden which he carried had become a bridge to new life.

THIS HAPPENS to people all the time. Sometimes, of course, we let life beat us down. We let suffering get the best of us. But there are other people who take these same sufferings and transform them into something that becomes a contribution to the welfare of people.

Some of us who have been in Germany since the war have been thrilled to enter the great St. Mary's Church of Luebeck and to see upon the walls the murals which were painted there in the twelfth century. They are recognized as some of the oldest and finest paintings still existing in northern Germany.

The strange thing is that nobody knew that those paintings were there. A few hundred years ago somebody decided that they were not attractive enough, and whitewashed the walls. The whole thing had been covered over!

Then came a terrible air raid and a large part of the city was destroyed. Firebombs fell upon the cathedral. The towers and roof crashed. The magnificent stained-glass windows were destroyed. The entire interior of the church was so ravished by fire that it seemed as tho the walls themselves would collapse.

When restoration began, and the wo men started to rebuild the old chur they discovered that under the smoke grime and whitewash were these wond ful murals. Only through tragedy w they revealed!

IT SEEMS STRANGE that this should the way in which God sometimes reac us. Yet there are times when we can be reached in any other way. We are absorbed in ourselves—in our pleasu and our immediate concerns—that have no eyes to see the things that going on round about us. Then we ha to lose something—to have it taken aw

If we are wise, if we use these thin as we should, rather than being master by them, we win something much great than that which we have lost.

Victory over this fear comes only wh we recognize the great truth spoken Bishop Dibelius not long ago—"Go does not lead his children around har ship but leads them straight through. B he leads! And amid the hardships he nearer to them than ever before."

The "valley of the shadow of death into which the Shepherd leads us is thoroughfare, not a blind alley. Knowin this, we can truly pray the ancient "Co lect for Peace":

"O God, from whom all holy desire all good counsels, and all just works d proceed, give unto thy servants that peac which the world cannot give; that ou hearts may be set to obey thy command ments and also that, by thee, we, bein *delivered from the fear* of our enemie may pass our time in rest and quietnes through the merits of Jesus Christ, ou Saviour, who liveth and reigneth wit thee and the holy Ghost, world withou end. Amen."

It's Now or Never in Malaya

There's gunfire every night along the edges of the jungle where United Lutherans opened a mission three years ago. But missionaries can't retreat

y FRANKLIN CLARK FRY

I ARRIVED IN KUALA LUMPUR on the evening of Jan. 23 and flew off from Penang to Indonesia on the morning of the 26th. That means that I was on the Malay peninsula less than sixty-five hours. Pretending that I have any worthwhile observations to report is sheer effrontery, isn't it?

Perhaps the simplest way to start will be the best. Our Malaya mission is very young (established in September 1953) and very small. Its three main areas, really tiny clusters of preaching points, are in the neighborhood of Kuala Lumpur, in the outskirts of Ipoh, and the Grik valley.

I visited two of them, chatted at some length with all the missionaries on the field, inspected almost all our ULCA properties (both owned and rented), met the one and only Christian family on our rolls to date, preached and officiated at the ordination of a Chinese evangelist.

There isn't much more that I could have done if I had stayed a month—except more of the same. Brief as my inspection was, it was thorough. If I did not always succeed in seeing through things, it wasn't because I didn't look.

HAVE PATIENCE with me if I describe Malaya, the country, before I attempt to sketch the problems and the promise that it offers to Christianity, and the ULCA in particular. I know no other country on earth where the geographical, cultural, and historical setting of a mission is so essential even to a shallow understanding of its present and its future.

My briefing began at 2 A.M. at Cal-

cutta's airport as I waited for a plane to the south. Two returning English civil servants struck up a light conversation with me as bored travelers will, and before long they were regaling me with interesting "facts" and figures.

Population (excluding Singapore), 2½ million Malays, 2½ million Chinese, 600,000 voluble Indians.

Almost all shops and other commerce are in the hands of Chinese. Malays are improvident, poor businessmen. Legal safeguards prohibit Malays from selling or pawning their land (or they would be rapidly fleeced out of it to cover their debts), and defend them against usury and Christian evangelism. Corrected information later upped the Malay figure to three millions, lowered the Chinese total to 2¼ million and qualified (or at least explained) the interdict against missions, by showing that it rests more on tribal custom than on British law.

MALAYA IS a tropical rain forest, rich in rubber and tin. The tin mines are all shallow surface diggings, skinning off the lush beauty of the jungle and leaving it badly defaced. Looking down from the air, I recoiled more than once at the scabby sight. As the digging advances inexorably, greedily, up one valley after another, hundreds of abandoned cavities are left behind, to fill up with water from the torrential rains, and dot the landscape with ugly artificial pools.

The two principal cities of the Federation—Kuala Lumpur and Ipoh—were much more citified than I had expected. Kuala Lumpur, the capital, contains more than 300,000 inhabitants and surprisingly handsome government structures, with modified Arabic facades. Several of the most imposing are only one or two rooms thick—for cross ventilation in this torrid land—and are built in sweeping curves instead of at sharp an to street corners.

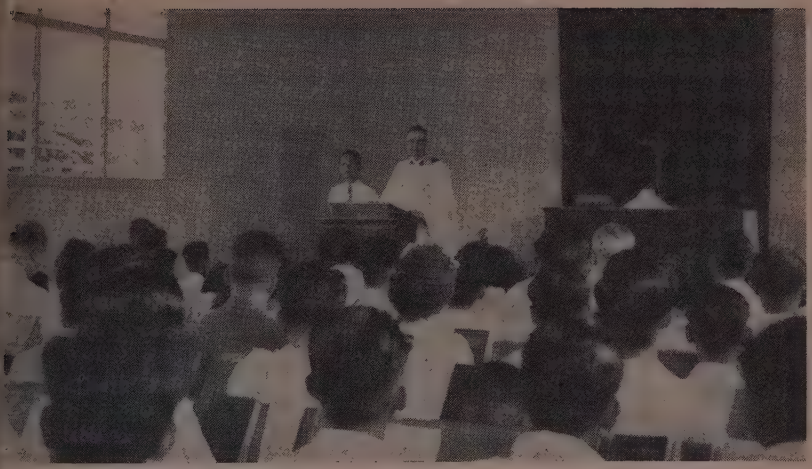
Ipoh, dominated by a massive Chi clubhouse equipped with swimming p and all, is also a substantial modern with many solid business buildings attractive homes. Malaya's chief ur centers have a European face, a Ma veneer, and a Chinese backbone.

MOST INTERESTING to me, of cou were the places of worship. The Mal have been called "tenacious rather th fanatical" Moslems. To judge from th mosques, you would hardly believe e that; with the exception of a very flamboyant, ginger-bready ones in center of cities, they are almost n existent. Or at least invisible!

Chinese religion seems to a superfi onlooker to be in an almost equally l guishing condition. The language sch attended by Missionaries Helmut Mat and John R. Nelson and assorted Ma police officers, meets in a seedy, out the-elbows family temple near the he of Kuala Lumpur.

Even more significant than its st geography, history is boiling briskly Malaya these days. In fact, that's w we ULCA'ers are there! Here on t peninsula Christianity stands cheek- jowl with communism as at few oth spots on the globe. A hand-to-ha grapple is going on for men's souls. believe the day of the church's retr ought to be past. That's why we a wheeling in reinforcements to help t embattled Christians already on t scene.

EXCITED FEELINGS of Chinese nation ism, plus a general revolt against pover are pouring in from the northeast. Af centuries of being pushed around, Chi has suddenly come of age. Almost ov night it has developed a set of full-gro



PRESIDENT FRANKLIN CLARK FRY SPEAKS IN MALAYAN CHURCH
History is boiling briskly

uscles of its own, and is even able to a bit of a bully itself.

It's hard for overseas Chinese, in Malaya and elsewhere, not to gloat! For em it is a startling, and even delightful, ovelty to see China winning—and strut- ng—and shaking its fist at a cowering orld. That hasn't happened for a hun- ed years or more.

Meanwhile Britain is intelligently try- ng to stop the drift by creating a pa- riotism of another sort. Nobody is going o bleed and die for colonialism any more. England has had to learn that ainful lesson by having its own nose loodied over and over again, but it has earned it.

Tengku Abdul Rahman, the Malay premier, was in London negotiating for independence during the very days I was in Malaya. Soon after I left, agree- ment was announced: Full dominion status will come in August 1957. Granted that nobody thinks that the present Fed- eration is within a thousand miles of be- ng ready for complete self-government yet! Granted also that all of this may mean a terrific headache for Christian missions! It's now or never, if com- munism is to be suppressed.

GORY, VICIOUS WAR is the order of the day in the meantime. We Americans, listening to political oratory, are apt to be oblivious to that grim fact. The vio- lence that has been raging for eight long years is actually getting hotter and fiercer. An amnesty that was offered has failed to bring the "terrorists" in from the jungle with their hands over their heads.

In the course of only two fleeting days, here are some of the evidences that I saw and heard: A railroad bridge was blown up one mile away from a Lutheran outstation near Ipoh. A Chinese mission worker at Semenyih, in the Kuala Lum- pur district, shook his head sadly to me. A battery of artillery, stationed just be- hind his house, fires volley after volley right over his head all night long.

Who knows if they ever hit any of the invisible enemies skulking in the

jungle? The most that is accomplished is probably to keep the Communists on the move—and the evangelist's family awake!

The morning paper announced that a Fijian regiment had its colors decorated for having "accounted for" its two hundredth Communist after months of fighting. This may easily be the most fantastically expensive war ever fought in proportion to its size—against the most elusive enemies ever known.

ALL OF THIS brings us to the New Villages, and so directly to our mission work. Far and away the most effective strategy devised against the Communist bandits so far has been to starve them out. The way they survived, and even recruited their forces, in the old days was by swooping down on isolated homesteads and stripping them clean. Many a farmer paid a weekly tribute in food to terrorist bands just to save his skin. In the last few years this has been radically changed by the New Village scheme.

Six hundred thousand scattered Chinese on the edge of the tropical forest have been brought into 600 stockades (that's what they amount to), surrounded by barbed wire. Sometimes the resettlement had to be done by force, but as a war measure it was done nonetheless. The inevitable result has been a great deal of grousing, much of it justified, and as the years have gone on, a growing feeling of resentment.

In some respects the New Villages aren't far different from concentration camps: a rigid curfew sometimes as early as 7 P.M., lighted barricades a la Sing Sing, even stripping booths in which workers of both sexes going out in the morning have to disrobe to the skin to make sure that they are not carrying with them to rendezvous in the jungle

WHY WOULD ANYBODY want to h the bandits? Probably the commo reason is fear. The typical new villa is a rubber tapper. His rounds take h all alone, deep into the woods. One he is suddenly startled by seeing a hea armed man step out from behind a t with a menacing knife in his hand. F or your life! If you don't have any you today, smuggle out a hidden pa tomorrow or take the consequences. occasional slit throat is very effective driving the immoral moral home.

Others, no one knows how many, outright Communist sympathizers. Th slant is probably more anti-white-m than ideological Marxism, but they partisans of the jungle raiders just same. Disturbingly, their numbers m be growing as New Village life becom more irksome. For example, new restr tions limiting each individual to thi pounds of rice a week (the normal co sumption is six) are making people fun

The object is to keep people so hung that they can't afford to give even a sing grain to the terrorists. Everybody's lard is subject to inspection without notic This infuriates people and makes en mies! I am not saying that it isn't effe tive and so defensible as a war measur I do know that I heard many voic protest.

It is an open secret that twelve to fou teen jungle leaders brazenly came rig into one of "our" villages through th barbed wire (or more likely around o under it) after dark on a December nigh and held a council of war right under th noses of the guards. The life-and-deat battle goes on!

A second article by Dr. Fry about Malaya will be published next week

BODY OF CHRIST?

CHARLIE MAWSON stood in the doorway surveying his wife's guests. "Thought d find you still here when I came home. ever knew it to fail. Get a bunch of omen together over Claire's coffee cake nd they'll have breakfast till lunch time!"

"Now, Charlie! You hush! People will ink you want them to go home!"

"Guess they know better than that. 'll just eat my lonely bowl of soup in the itchen and you go right on with your ossip!" He was really keyed up with he success of Claire's breakfast. Usually e's rather quiet but today he was being he life of the party.

"LONELY BOWL of soup," Claire coffed. "You pull up a chair there at he corner between Connie and Doris and 'll get you some of the creamed ham. You can have the same thing for lunch we had for breakfast."

"You mean there's any left?" Mrs. ttel was incredulous. "You must have prepared enough for an army. I shan't be able to waddle home!"

"Mr. Mawson may have my place," Doris stood up. "I've enjoyed this very much but I really must go. It's been wonderful being here. You have all made me feel very much at home."

Claire came over to pat her shoulder and walk with her to the door. "We just loved having you. You're to consider yourself part of our group and don't wait to be asked if there's anything going on. We want you to be one of us."

Claire can say things like that so much better than most of us. There's a genuine outgoingness about her that just radiates warmth and affection. Doris positively bloomed in response. "I do feel like one of you. I think I'm going to be happy in your church."

"*Your* church," Claire corrected her.

"Yes, our church." Doris agreed, smiling around the group in farewell. Of course, I suppose someone should have spoken up and added, "Christ's church," but we were all taking that for granted. Or were we? Dan and I were talking about that the other night.

As our church, our own congregation, gets larger, fewer of the people can know each other really well. Seems one of the new members made the mistake of welcoming Florrie Buch. Florrie just froze up. "Thank you. But this has been MY church for many years." As Dan remarked, apparently she thought the scripture should read, "Thou art Peter, and upon this rock I will build Florrie's church."

She means so well, but she seems to get more and more materialistic and possessive about the church. We've talked her out of all the fancy things she wanted for the bride's room. Now it's the lighting in the chancel that ought to be like the one she was in on vacation. As though the Holy Spirit could be called up at the turn of a light switch!

OH, SHE represents only a minority. But a minority that is vocal enough for Pastor Ittel to discuss the meaning of the church at the last council meeting. Dan said it was better than a sermon be-

cause the men got a chance to ask questions and talk it over as they don't with a sermon. Dan came home positively overflowing with the new light it put on everything.

"I don't suppose it was really so new. Everybody who's confirmed in the Lutheran church ought to know what the church is—the fellowship of believers where Christ is alive and acting through his Word which takes hold of these ordinary sinful people and makes them something different, something like him. We learn all that, but sometimes we drone along, 'calls, gathers, enlightens, sanctifies,' as though it were the multiplication table. If you take it seriously, it is a pretty earth-shaking idea."

Ever since that evening, Dan and I have been noticing how often people who know better talk as though the church were just any human organization with a building and a position in the community to maintain. We don't know whether it is habit, or reticence—fear of sounding like pious parrots or fear of saying the wrong thing about something that is too important to say the wrong things about lightly. A question like that makes you listen to the conversation of Christian people with a new interest!

WELL, TO GET back to Claire's breakfast party, we all left soon after Doris did. My ironing was still stacked high and I thought I might finish it before I had to go to the troop committee meeting for Karen's intermediate troop.

And thinking about the troop committee while I ironed would put real zip in my arm. We've run into some snags which have to be straightened out by indirection. This business of transfers has come up again when girls in our Sunday church school have been waiting to get into the troop as soon as they were old enough. Now we're supposed to t these other girls who were girl scouts another town and let the ones from church wait till we form a second tro

Dan just laughs and says the wh set-up proves the superiority of b scouts over girl scouts as a congregatio activity. I can't deny it, but that does solve our problem. Either we get aro these pesky women from headquart somehow, or let our own girls wait, form a closed troop. I think that's w the nasty-nice woman who talked to really wanted us to do. But the na "closed troop" is so offensive. And it means is that girls of other church who want to join must have written p mission from their parents and that can choose our own leaders.

I SLAPPED the iron down hard on t collar of Dan's shirt. Any troop ou to be able to operate like that witho having a label like "closed" pinned on The boys do! But getting all charged wasn't going to help things. I needed calm down and think straight.

Then light dawned! I remembered th Pastor Sym had mentioned a group women who were interested in starti a campfire girls' unit for that age. I might be able to finnagle something ther

As I turned off the iron and turned pick up the phone, I was pulled up sh by my remembrance of Dan's convers tion about the church. What on ear had all this ire of mine to do with the tr nature of the church? Was it the Bo of Christ I was jealous for? Or was thinking of the community organizatio And pressure groups within the co munity? And my dislike for the dict torial sweetness of the woman from gi scout headquarters?

I'd better hold off till I had straigh ened out my own motives a little.

WORSHIP NOTEBOOK

This is an open letter to a friend.

EAR BROTHER:

It seems like such a long time since ve had a letter from you. It's not dif- ult to imagine the work before you, e busy program of your parish, the any congregational organizations with eir monthly meetings, the never-ending ound of pastoral calls, sermons to be reached, baptisms, marriages, funerals.

I THINK of you often, particularly on unday mornings. While I sit in a pew can close my eyes for a moment and e you in your pulpit or before the ltar. I don't think I ever met a pastor ho loved his church more than you do.

When I visited you that Sunday morn- g I remember how fondly you laid our hands on the pulpit rail. To be ble to look out over your flock and ring them God's Word must be a thrill or you. You celebrated the sacrament hat morning and I sensed your rever- nce as you moved along the line of neeling communicants quietly and yet fondly distributing the Body and Blood of the Saviour to souls committed to you.

HOW IS YOUR liturgical program com- ing along? You and I shared a lot of thoughts on these matters. We were agreed upon those things we believed were best for the worship life of our congregations.

I recall your telling me that you hoped to get around to more frequent observ- ances of the Communion. Have you? You also told me you hoped to make your preaching so effective that the peo- ple would yearn to live a truly devotional life, that they would adopt patterns of prayer modeled on the ones we used to follow. You also said you expected that they would begin to desire Holy Com- munion more frequently. And what of those other things we both wanted in our parishes?

I SUPPOSE the lesson we both had to learn was patience. That's probably why we're called pastors. We're shepherds of the sheep. But the people must be led, not driven. Because you and I had read a lot of the liturgical books and knew what was proper and how it was to be done, we expected that our people would just move along with us.

I suspect that you discovered what I did, that sometimes the people have minds of their own. They like things the way they've been done since their child- hood, and it seems foolish, sometimes even sacrilegious, to change what had been done for years. Then too, provided that they are willing to listen to what we suggest, they still want to know why. Believe me, you can't get your people to do something just because it was done in the fourth century, or even in Luther's day. They keep asking why.

But you probably discovered this too.

I GET A LITTLE SICK every time I hear of a parish being ripped apart by some quarrel. If there's one organization on earth that is supposed to present a solid front to the world, it's the church. Men are supposed to be able to look at us Christians and admire us, not for our building programs, not for our service programs, not even for our faith, but— as our Lord said—for our love.

But who hasn't heard of the congrega- tion where members are staying away from church because they don't like this

or that. Try to uproot the old-fashioned sauerkraut suppers or strawberry festivals and begin talking about tithes and pledges instead. Boom! The fat is in the fire.

The same thing happens in worship. We find the parish singing hymns they've sung for years. Most of the people know less than a quarter of the hymns in the book. We select an unfamiliar chorale or substitute a plainsong melody for the old worn-out tune that's sung to everything else in the book, and trouble starts. A surplice is substituted for a black gown or, as happens from time to time, eucharistic vestments are worn one Sunday, and the whole town begins to buzz about what is happening out at St. So-and-So's.

WHAT'S WRONG? Is it that we're trying to yank the church back into what one of my correspondents calls the never-never land of the Middle Ages? Are we trying to make our congregations quaint little antique shops or museums where people can see and hear things as they were long ago? Or do we feel that by attempting to change existing worship patterns we are providing our people with more effective spiritual life? If the former is our motive then we deserve to be criticized. If it is the latter, then we must go on, no matter what the criticism.

This is the chief consideration. We can't push people into things without an explanation. To load up every service with unfamiliar hymns without attempting to teach their melodies, to appear suddenly in a surplice or eucharistic vestments without encouraging an understanding, or to commence monthly or weekly communions without adequate enthusiasm on the part of the people, is to forget that we are shepherds. We are here to serve our people.

Certainly the pastor is to be followed. In a sense, there is a very real obedience involved. Moreover it is the church, just one pastor, that prepares forms worship and offers counsel in wors practices. These are not something can use or discard. They are to be u by the whole church, not just an lightened few. But the wise pastor gently yet firmly try to show the pe committed to his care why these thi are to be done and ultimately cause w in them the love for them that he f himself.

EXCUSE THIS long comment on matt you know well yourself. Perhaps you experienced the same sort of thing your parish. I feel that we need to reminded of it often. With every g wish that God will continue to bless y ministry. —EDGAR S. BROWN, JR

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Grandparents

QUESTION: Because of Quent's wo we had to move to — three years ag A year ago he was transferred back he We are back in our own house where w lived before the first move. But thin have changed.

My parents-in-law previously had fine attitude toward us and the childre and tried to avoid interfering with u But now they have changed. They see to think they own the children, especiall Steve, who is seven. They want to tak one or both of the youngsters whenev it pleases them, whether it is convenie to us or not. Quent's mother thinks it'

rible when I decline to let Steve go. If grandparents are going to rear the ildren, I can't see much reason for the istence of parents. I have always felt at children should be brought up in eir own home. I want to do the right ing and I don't want any unpleasant-ess about this matter. Sometimes my sband has to be away for a week or ore, and it's mighty nice to have the ildren here. I am at a loss to handle is problem without causing bad feeling.

REPLY: Yes, your attitude is correct. Grandparents should not expect to take the place of parents and to have children with them so much of the time. Parents have the first rights, and it is their responsibility to care for, guide, and teach their children. Of course, grandparents like the company of children, but they should always be very considerate of the parents.

Talk this problem over with your husband first and be sure that the two of you view the matter in the same way. Then you and Quent should have a pleasant but candid talk with his parents. Have him lead off in the discussion, since they will probably receive it better from him than from you.

Try to get a working understanding that when they want either of the youngsters they first ask permission and find out whether it is convenient for you. You and Quent can point out that you want to handle the children in ways that you regard as best for them—just as they handled theirs in their own way.

After an agreement has been reached be just as pleasant and kind to your in-laws as possible, but be free to draw the line where you want it. It seems likely that the very fact that you are raising the question, and that you are having the discussion, will cause them to reduce their requests for the children, and inspire them to exercise more caution in regard to your principles and preferences in child care.

Installment buying

QUESTION: My husband is a free spender. That's his only bad habit. He doesn't spend on himself, but for the home. He is an installment-buying addict, ever ready to buy unnecessary things for a dollar down. We are forever paying for a car which we never quite own. He wants to discard half our furniture and replace it with better pieces—on the deferred payment plan.

I have had to worry about debts all my married life, and would like to come to a time when we are even with the world.

REPLY: Installment buying is a dangerous thing, the more so because it is made to look so innocent—"no down payment and then easy payments." Such payments are rarely easy, and, as a rule, turn out to be a burden.

Individuals and couples need always to keep a weather eye on their finances and the future, live, save, and give within their income, and distinguish carefully between actual needs and the promptings of fancy. It is far better to restrict most purchases to real needs, and save the money for a purpose before the purchase is made.

Ask your husband for a candid, pleasant talk about your finances. Try to reach an agreement that you will hold spending very largely to real needs, and to consult before any commitment is made beyond casual necessary expenses. Both of you would profit by reading carefully *How to Make Your Budget Balance* by Harwood and Fowle.

BOOKS

HOW THE HEBREWS LIVED

Everyday Life in Old Testament Times. By E. W. Heaton. Scribners. 240 pages. $3.95.

This book is a popularization intended for all who are interested in the Old Testament ("except, of course, the learned"). Included are chapters on geography, nomadic and village life, marriage and the home, food, shelter, and clothing, agriculture and industrial life, and finally the military, political, and religious life of the Hebrews from Moses to the Babylonian exile

There are a few errors of fact, and more cases of questionable interpretation of evidence or discussions which betray inadequate firsthand knowledge of the Orient. Nevertheless this is a very readable, well-illustrated, and generally reliable introduction to the subject. The author has shown good judgment in his use of the best publications in the field, especially those of the American Schools of Oriental Research, and of Professor Albright. There is almost no evidence of special pleading for positions dear to the Anglican Church, though the author is a Canon of Salisbury Cathedral and a religious advisor to the BBC.

Whether we like it or not, there is no valid procedure in dealing with the theology of the Bible independent of biblical history and daily life. It is no easy task to bring the two together, living as we do in a culture which is determined to keep daily life and religion in separate compartments. The author has made a valiant attempt to show the close interrelation of religion and daily life, but this book is only the barest introduction. The reader, and especially the minister and the biblical scholar, must go further.

For example, new information about the Temple of Solomon has far-reaching implications for the present day because it demonstrates almost direct continuity from ancient Canaanite sacrificial and temple cultus to the modern liturgical movement. Heaton comments: "Despite the fact that the Queen of Sheba found it breath-takin it was far from setting an example of thentic Israelite worship to the whole la It is not surprising that when the Baby nians burnt it to the ground in 586 B.C., t prophet Jeremiah took the view that tr religion could continue without it." In vie of the fact that ancient paganism eviden could not continue without its temples a rituals, it would seem to follow that o major attention should be given not to the things, but to those things which enab faith to survive either with or without te ples and rituals. GEORGE E. MENDENHA *University of Michigan*

WHEN WOMEN MATURE

Potentialities of Women in the Middle Yea Edited by Irma H. Gross. Michigan State U versity Press. 198 pages. $3.

Up to the present, the middle years hav received far less attention than other p riods in life. At this time all women fac physiological and psychological changes th have not always been understood. Marrie women especially meet changing relatio ships with their maturing children. The have a period of fifteen to twenty years i middle life when the care of the family an the home is relatively undemanding. The may fill these middle years fruitfully i various ways—in community service, i hobbies, in part- or full-time employment or they may drift and become unhappy.

The general plan of the symposium wa to consider the problems of women's middl years and suggest possible solutions. Th main portion of the book is devoted to re search reports. The final section faces u to what women can do both to prepare themselves for the middle years and to help them make wise choices on investing thi potentially fruitful period in their lives.

This book is an outgrowth of a sym posium conducted by the school of home economics as its special contribution to the centennial year of Michigan State Univer

v. The symposium brought together well-own scholars and workers from many lds.

The book is for students, not for a mother no is looking for light reading or for many ggestions as to those middle years. One ould wish that a pastor might have repre-nted the church on the symposium, and e whole field of Christian service be given ore emphasis. MABEL B. FENNER
Philadelphia

EXPLAINING KIERKEGAARD

Kierkegaard Commentary. By T. H. Croxall. Harper. 263 pages. $5.

Mr. Croxall is an English scholar living Copenhagen, who has already rendered great service to the cause of an honest praisal of Kierkegaard with his previously ublished, *Kierkegaard Studies* and *Medita-ions from Kierkegaard.*

The purpose of this new book is to meet the primary need for English readers of xplaining, sorting out, and commenting *pon the actual words that Kierkegaard wrote*" . . . the "deep need for clarification bf Kierkegaard's actual text." For the meet-ing of this need the book is highly recom-mended. It gives, first of all, "a general survey of the plan, the aims, and the meth-ods," without which an understanding of Kierkegaard is impossible. Then the various books in the order of their writing and in their proper place in the plan of the whole are most helpfully commented upon. Those previously treated in his *Studies* are only briefly recapitulated. The *Postscript* is re-served for fuller treatment at a later date.

Mr. Croxall writes out of an intimate ac-quaintance with Kierkegaard and with gen-uine enthusiasm for him, yet without any false apologetic. The book seems a must for those who really want to understand the Kierkegaard literature and are not content with paragraph summaries. Mr. Croxall is also rendering a great service by calling attention to mistakes in the extant English translations. MARTIN J. HEINECKEN
Philadelphia

BOOK BREVITIES

The Cup of Fury. By Upton Sinclair. Channel Press. 197 pages. $3.

Upton Sinclair has been a famous novelist (*The Brass Check, The Jungle, The Goose Step*), and has been well acquainted with other famous novelists of the past half-century. At age 77 he recollects how many of these were ruined by alcoholism—in-cluding Jack London, Sinclair Lewis, Sher-wood Anderson. As a tract against alcohol in the WCTU manner, *The Cup of Fury* is quite a book, but as a contribution to the big question of the cause and cure of al-coholism it doesn't amount to much.

I Have Six Wives. By Samuel W. Taylor. Greenberg. 275 pages. $3.75.

In a clear, dispassionate, documentary book, Mr. Taylor has told the story of that almost—(in this twentieth century)—unbe-lievable group, the Mormon fundamental-ists who, rejected by their own church and by society at large, are living "the fullness of the gospel" by practicing polygamy. Centering largely on the story of one man, living today in Salt Lake City with his six wives, the book covers much of the back-ground of the movement, including an ac-count of the community of Short Creek, Arizona, which figured in the headlines when it was raided a few years ago.

The story is told with great skill by a writer who got his facts first-hand.

Of All Things. By Lily M. Gyldenvand. Augs-burg. 117 pages. $1.50.

Of All Things is a collection of essays on a variety of subjects. They include Christ-mas and the other holidays of the year, death, obedience, responsibilities, tolerance, worship and other topics concerned directly or peripherally with religion. Each essay is short—not longer than three pages—and tersely written, and many contain an ori-ginal way of looking at an old idea.

These little essays are not profound, but for thinking over many of the problems of Christian living they might admirably serve as informal guideposts. L. E. K.

OVERSEAS

SWEDEN: Malmo. Sept. 28. — BISHOP Anders Nygren of Lund chaired his last regular diocesan convention of pastors Sept. 18-20. These conventions take place every six years, and in six years Nygren, now 66, will have retired from office because of age.

These conventions of all pastors in a diocese have taken place for about 300 years. The great bishops of the 17th century found them useful to control and survey the general situation of the church and to help the pastors to keep up to date with developments in theology. Bishops of today find them useful for the same purposes.

The diocese of Lund includes the largest number of pastors in Sweden, about 400. Professors of theology of the university of Lund also take part in the convention.

Before every convention of this kind, a pastor appointed by the bishop has to write a book on a theological subject. For this convention Pastor Albert Sjögren of Hässleholm had written a 147-page book, *Budskapet från Gud* (The message from God). It deals with the theology of foreign missions, relating the developments from the Jerusalem conference of 1928 until today. There is now more of co-operation between older and younger churches than in the old colonial sense. A consequence of this might be that pastors should be sent to the younger churches for short-time service. In the discussion, representatives from the foreign missions countered, however, that the missionary task must be a whole-life calling.

SJOGREN argued that a difference must be observed between Christianity as the message from God and other religions as men's attempts to seek God. But, it was said in the discussion, in practical work Christianity appears as a world religion among other religions, competing with them.

Professor Gustaf Wingren was right in stressing in the discussion that the book of Sjögren was a good starting point for a more thorough scholarly work on the changes in the theology of missions from the time of its beginning in a period marked by pietism.

In a lecture on foreign missions, Bish Nygren outlined the characteristics of present situation: political emancipation colonial peoples, growing independence the younger churches, renaissance of t ancient pagan religions, which reform the selves after Christian models.

Professor Ragner Bring also lectured foreign missions, dealing with their biblic foundations. He took his starting point St. Paul, who was freed from the law a lived in the gospel which he brought to t whole world. The law appears again a again in new forms, and the deliveran through the gospel implies always new a unexpected things, to which we must open, said the professor.

AT EVERY CONVENTION of this kind, gre interest is attached to the general surve by the bishop. Some time in advance r ports are sent to the bishop from every pa ish, relating facts and opinions in churc work. The survey of the bishop reflects the reports. Bishop Nygren chose to dwe mainly on Sunday schools, confirmation an youth work. He rejoiced in the progre of Sunday schools but was worried by th lack of voluntary teachers. He intended t send out some general recommendations o confirmation. Old forms for youth wor break down on many places, but usefu youth centers are created for conference and camps.

One evening was as usual devoted to th memory of pastors deceased in the last si years. Among these this time was the earlie bishop of Lund, Edvard Rodhe, whose mem ory was especially honored.

GENERAL ELECTIONS for Parliament tool place on Sept. 16. The governing Socia Democrats won the majority as usual bu lost considerably. They have about 45 pe cent of the voters. Their partners in the government, the Farmer Party, experienced still more serious losses. They got abou 9 per cent.

Winners were the Conservatives, but ugh gaining considerably, they do not more than 17 per cent of the votes. ir fellows in the opposition, the Liberals, their position with about 24 per cent. Communists gained. They received 5 cent of the votes, which means about ,000.

This is remarkable especially because re- tly another Soviet spy was discovered. a number of years he had worked for Russians, giving them radar blueprints similar things. He had relatives in the viet Union and feared what might happen them if he did not go the errands of the mmunists. Similar cases were discovered lier, but nevertheless the Communist es are steadily increasing.

So far the Communists have no political uence. The main political problem is w whether the government coalition be- een Social Democrats and Farmers should ntinue. Many voters among the farmers m to dislike it. Conferences on this prob- n are taking place just now, and the king s postponed a planned journey to Italy.

—STEN RODHE

LETTER TO THE EDITOR

oubtful about Seaside church

R:

The article on the new Seaside, Oregon, urch (Sept. 12) was most welcome. The an does seem to have some advantages, ot the least of which is elimination of the esome process of having little detach- ents of a dozen or so communicants ooping endlessly to and from a yardstick- ized chancel rail.

On the other hand, there are difficulties. The cross seems unstable and insignificant, lung from the rafters and in midair, as hough there were no other place for it. Secondly, wide-angle preaching (nearly 180 degrees) is not easy; a preacher attempting o maintain eye-contact with his hearers must have considerable agility and grace. Thirdly, the congregation in a church of his type will not be immune to the thousand psychological and social ills that the antiphonally-seated choir is heir to . . . by directing their attention to what is going on on the other side of the church. If we really wanted the altar in our midst, we wouldn't be contending weekly for the back pews!

There is a far more basic difficulty with this plan. A fundamental presupposition upon which the Christian worship is based is the vast "otherness" of God, the tremendous qualitative difference between God and man, which the distance between the altar and the people symbolizes.

Some of our current "religious" hit-songs characterize our Father as a large, invisible "pal" with whom individuals are in a sort of clubby relationship. I should not like to see this trend reflected in our architecture.

A worshiper needs a "holy place" toward which he can direct his attention. In the classical church, he can look beyond the figure of the minister to the "Holy of Holies," the altar and the cross. With the central altar, the only "beyond" is a bare wall, an infant preparing to shriek, or a bored teen-ager chewing gum.

Furthermore, where the people all face the altar from the same direction, the solidarity of the congregation is symbolized—and the symbol is not empty. People feel it. Here is eloquent expression of the unanimity and the unity (and sometimes the necessary anonymity) of the people of God as they respond in prayer and praise and supplication to the Word and the Sacraments. This is impossible when the congregation is seated in opposing ranks.

The pastor is considerably less out of place, and less conspicuous, as a figure in the traditional chancel than as the center of a ring or circle. In the traditional church, the focus of attention is the holy *place*. Here the attention is bound to be on the moving object within a vaguely defined space—the man in the middle of the ring.

We can be thankful for the imagination and courage of the Seaside congregation. We need more of it. But the central altar is a mistake. GILBERT E. DOAN, JR.

Philadelphia

Three Churches Dedicated on Synod Territory

By OLIN G. DASHER

SEATTLE—A "first" in the Pacific Synod was marked when three churches dedicated new buildings on successive Sundays in September. Governors of two states were present for two of the dedications.

St. Mark's of Portland, Walter J. Knutson, pastor, dedicated its second unit, a $190,000 sanctuary, Sept. 9. Gov. Elmo Smith and his family were present. Total attendance was 1,322.

St. Mark's dedicated a first-unit chapel at the end of 1949 and has held two morning worship services since then. Often three services were necessary. Architect T. Norman Mansell, who designed both units, visited the Pacific Northwest in 1954 before plans were drawn for the present unit. Sin 1945 St. Mark's communing membersh has grown from 87 to 550, and its annu income from $3,155 $43,815.

St. Mark's Church dedicated in Portland

Pastor Knutson with confirmands in St. Mark's, Portland

The week after t dedication of the churc Pastor Knutson co firmed a group of 30 hi school students.

The governor of Or gon, Arthur Langli a prominent Presbyteri layman, delivered an a dress at the dedication Prince of Peace Churc Lake City, Seattle, whos pastor is the Rev. Ol Nordsletten. Pacifi Synod President L. H

hoff performed the rite of dedication, preached at an evening service.

chapel near the foot of Mount Rainier dedicated by Central Church of East is County, Morton, Wash., on Sept. 16. Rev. O. Jack Larson is pastor of this Lutheran church within a twenty-mile ius.

The congregation, one-and-a-half years , has more than 100 communing mem- s. It built its first unit without outside p. Members contributed most of the or. The church has an electronic organ outside chimes. A women's group of former Morton Episcopal church do- ted over $500 for the purchase of the gan.

Consecration at St. Paul's, Vancouver, Wash.

SISTER DELORES RUGE was consecrated by Dr. John Futchs, president of the Rocky Mountain Synod, at her home church in St. Paul's, Vancouver, Wash. Sister Mary Jane Jessen of Seattle's University Church was on hand to pin on her the deaconess cross (*see cut*). Assisting in the ceremony was Pastor Homer Berner of St. Paul's. Sister Delores was installed as parish deaconess of St. James' Church, Seattle, on Sept. 9.

EVANGELISM went into high gear in the synod as the mission came to the ULCA's northernmost congregation, Resurrection Church, Juneau, Alaska, Sept. 16-20. Spokane's area mission with most NLC churches participating was held Sept. 30-Oct. 5.

The Seattle area mission will be held during Reformation Week, Oct. 28-Nov. 2. The Rev. Umhau Wulf of Toledo, pastor of ALC's largest congregation, will deliver the city-wide Reformation address and be missioner in University Church (ULCA). The Seattle area includes also Tacoma, Bremerton, Everett, Yelm, Morton, Centralia.

THE FIFTIETH ANNIVERSARY convention of the synod's United Lutheran Church Women was held in Seattle's University Church on Sept. 25-27. Mrs. Walter J. Knutson, president, led in honoring the past presidents at the banquet at which more than 50 life memberships were given.

THE BROTHERHOOD of the synod met in Immanuel Church, Centralia, Sept. 28-30.

ST. STEPHEN'S is the name chosen for the new congregation in the Shoreline Section of Seattle. The Rev. Richard Christiansen, board missionary, reports that 89 adults were present for the first service on Sept. 16. The prospects for the church are indicated by the fact that there were 31 children in the nursery during the service.

FIRST KINDERGARTEN in the synod has opened in Good Shepherd Church, Pocatello, Idaho. Pastor Paul Funk says that children of all faiths are welcome.

Good Shepherd Church will be host, Nov. 7-9, to a Mormon workshop, sponsored by the Division of American Missions of the National Lutheran Council. Discussion will center around ways and means of meeting the strong Mormon influence which is felt when Lutheran missions are organized in southern Idaho and Utah.

YOUNG MEMBERS of St. Paul's Church, Vancouver, have won for three successive years the Shumway Citizenship Award in the junior high school. This year it was won by Carol Johnson.

INDIANA

Fort Wayne Church Dedicates School Building and Chapel

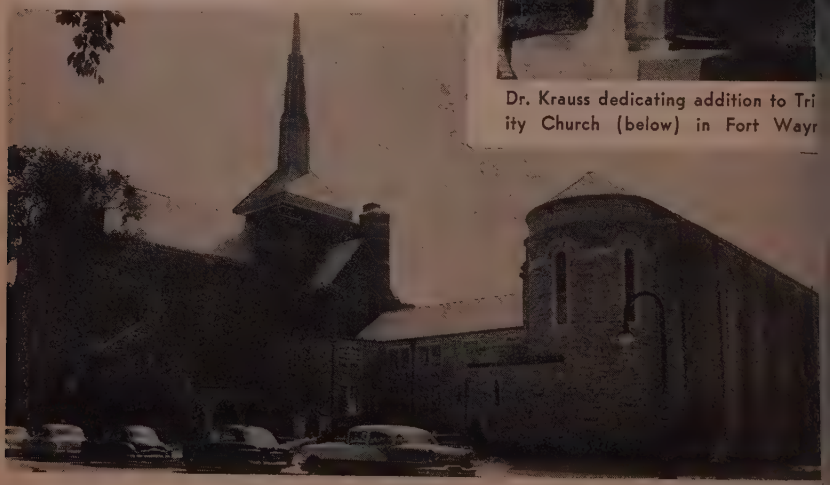
By WILLIAM L. PIFER

FORT WAYNE—A church school building offering facilities which range from a supervised room for babies to a confirmation school room, office for the dean of religious education and quarters for the teachers was dedicated Sept. 16 by Trinity Church, Fort Wayne. The building is part of a $600,000 improvement project of the congregation which has 4,471 baptized members and is providing further room for its growing child population.

Part of the addition to Trinity's plant is a chapel with pipe organ and a seating capacity of 160. It is dominated by a mural covering the entire inside of the apse.

Preacher at the televised dedication, witnessed by 2,000, was Dr. Charles B. Foelsch, president of Pacific Seminary, Berkeley, Calif. Pastor of Trinity is Dr. Paul H. Krauss who will complete 36 years in the parish this year. Trinity's Associate Pastor John E. Sjauken and Assistant Pastor Richard G. Frazier were installed Sept. 9 by Dr. Donald Elder, synod secretary. Pastor Sjauken formerly served St. John's and St. Peter's Church, Syracuse, N. Y. The Rev. Mr. Frazier is a Hamma Divinity School graduate.

Dr. Krauss dedicating addition to Tri
ity Church (below) in Fort Wayr



OUTH CAROLINA

Synod Gives Unanimous Approval to Newberry Loan Application

By WYNNE C. BOLIEK

COLUMBIA—The South Carolina Synod has given unanimous approval to Newberry College apply for a $375,000 loan from the Federal Housing and Home Finance Agency. The loan is nded to finance a new dormitory and student union hall.

Action was taken at a special synod con-tion on Sept. 27 at St. Paul's Church, lumbia. The Florida and Georgia-Ala-na synods, which join in support of the llege, had approved the application earlier. Delegates heard College President C. A. ufmann outline the needs for expansion. said that 344 of the 575 students are ing on the campus and that two faculty mes had to be converted to dormitory ace for girls. Insufficient space forced the llege to turn down students who had ap-ied for admission, he said.

According to Treasurer B. O. Long, re-yment of the loan will be made at the rate $15,721 per year, derived from revenues om the buildings. Dr. H. Odelle Harman, airman of the college board of trustees, utioned the delegates against believing that pproval of the application would mean at "there will be no further responsibility the synod on down the line."

The synod asked a special committee to roceed "as fast as possible" with acquiring operty on which the synod can build its eadquarters. A Sunday was set aside on hich special offerings for the project will e received.

INTEGRATION problems came up for dis-ussion. The synod tabled a resolution in-roduced by St. Matthew's Church, Charles-on, asking South Carolina delegates to the ULC convention in Harrisburg to vote against explicit endorsement of the Supreme Court's decision on racial integration. A resolution against endorsement of the Su-preme Court's decision on integration had been adopted earlier by the council of St. Luke's Church, Summerville.

TWO MISSIONS were received into the synod. They are Our Saviour Church, Greenville, and St. Philip's Church, Myrtle Beach. Both were organized in May.

SOUTHERN SEMINARY closed for a week, Sept. 30 to Oct. 8, but students and teachers were not on vacation. All took part in the evangelism mission scheduled in 64 churches of Columbia and central South Carolina in the first week in October.

Seminary President John L. Yost said that for the first time in the seminary's 125-year history, "the school has dispensed with classes for a whole week in order that students may actively share in the experiences of the evangelistic effort of our church."

Members of the faculty served as missioners. Students were sent to participating churches to work closely with missioners and host pastors. They lived temporarily in the parishes to which they had been assigned.

NEW JERSEY

Synod's Atlantic City Area Feels Impact of Evangelism

By RALPH I. SHOCKEY

TRENTON—An evaluation of the evangelism mission in the Atlantic City area indicates definite spiritual stimulation of the membership in the 15 participating congregations.

Lay visitations were made by 285 workers. They interviewed 1,053 prospects, and 18 per cent of those visited enrolled in the pastor's class. Thirty-eight children were received by baptism and 101 children enrolled in church schools.

(Continued on page 40)

Story of Wagner College Reflects Growth of ULC Schoo

How to "meet the tidal wave of enrollment in our colleges and universities," is a pr lem that requires serious consideration from educators, industry and the federal governme Wagner College is one of the smaller church-related schools that is facing this proble

CAMPUS

For the first time in its 38-year history on Staten Island, N. Y., enrollment of resident students was closed early as all rooms were filled.

Dr. Sutter at Wagner's groundbreaking

To meet this pressing need for more space, groundbreaking ceremonies for a $1,250,000 men's dormitory were held in September. Opening next September, the new dorm will house 206 students. This will provide room for 100 additional students with church men being given preference.

Wagner moved to Staten Island from Rochester, N. Y., in 1918. It began with 16 students and a $40,000 debt. But, as Dr. Frederic Sutter, president of the board of trustees, said at the groundbreaking, "We had an abiding faith in God and a conviction that we are carrying on his works . . . We try not only to educate the minds of the students but to develop their character."

With these guiding principles, and with the support of friends and the 421 congregations in the Synods of New York and N England and of New Jersey, the college c quired new property and buildings throu the years. It has a plant valuation $2,750,000 today.

Sounding the keynote of Wagner's destil Pastor Sutter concluded: "We are facing new future. Here in this institution thi will always be a Christian atmosphere we must think of giving our country r leadership."

Wittenberg College Junior Walter Hiskett was recipient of the first *ministeri scholarship* awarded by Edgebrook Churc Chicago, to one of its members in an effo to encourage the entrance of young m into the ministry. Presenting the check co ering full tuition at the college to the you Marine veteran and varsity football play was the Rev. Louis H. Valbracht.

Ministerial scholarship awarded at Chicago

LUTHERAN Home Finding ciety of ILLINOIS has in- tuted a *Donation of the nth Club* whose members ntribute to the support of ildren from handicapped milies. Each member is signed a specific child on ose progress he is peri- ically informed.

WISCONSIN'S Lutheran elfare Society honored iss Mabel Thorstensen ho joined the agency in 37 and served in various pacities, most recently as romotional secretary.

WELFARE

Lutheran Social Services f METROPOLITAN NEW ORK helped over 300 needy hildren enjoy a summer acation in camps or pri- ate homes.

Lutheran Welfare Asso- iation of OREGON an- ounces that Dr. W. E. ayne will be its new social sychologist. He will con- uct a "seminar for parents" fering guidance on child ducation.

Fred W. Korbitz is the new director of Fairlawn Hospital, Lutheran psychiat- ic institution in Portland, Oregon.

WASHINGTON'S Associated Lutheran Welfare announces the opening of an office in Spokane. Supervisor for the eastern Washington area will be James Cross, former so- cial worker in Illinois.

Fred Weber is new coun- selor at Parkland Children's Home, Everett, Wash.

Crosscountry

TEXT for his sermon on the next Sunday would be Matthew 6:20, Dr. Carveth P. Mitchell told the congregation of First Church, Mansfield, Ohio. The verse he referred to was, "Lay up treasures in heaven where neither moth nor rust can consume and where thieves do not break in and steal."

When he returned to the church the next day he found that burglars had broken into the church office and taken $25 from the safe.

NEW CHURCH looking for congregation, is the headline over a story datelined Ann Arbor, Mich. The church of prefabricated type is being erected in a new development by an architect who figures that a new housing development will lead to a new congregation which in turn will look for a church building. The building comes in sectional units, can be extended to any desired size.

NEW YORKERS this summer found the Ten Commandments among advertisements in subway cars. Inquiries about the anonymous advertiser led to the stenographer in an insurance firm who said she had paid for it out of her savings. "It's just something I always wanted to do," she said. "I thought it might do some good."

INTERNAL REVENUE agents drove into the Georgia backwoods to look for an illegal still operating in the area. One agent got out of the car and cornered an old man to question him. The man said he knew of no still. The agent insisted. The old man stuck to his story. The agent pulled out his walkie-talkie and said he would "buzz heaven." The other agent in the car answered the "buzz" in a stern voice. "This is the Angel Gabriel," he said to the old man. "Why did you tell a lie?"

The old man began shaking and told the agent not only the location of the still he had been looking for but of three other stills.

NEW JERSEY . . .

(Continued from page 37)

St. James' Church, Folsom, reported the highest percentage of confirmed members present. Almost 100 per cent attended each service.

The mission began amid a terrific rain and windstorm on Monday evening but total attendance for the services was 7,838, according to Chairman Charles Rinck, Jr.

The Camden area mission, Nov. 11-15, will be directed by the Rev. Edwin E. Wisser, Jr., Westville. Leader for the third synodical area, New Brunswick (Nov. 25-30), is the Rev. Arnold Dalquist, Cranford.

The Rev. Walter E. Bock, New York City, is regional director for the 142 synodical congregations.

THE REV. ALFRED J. KRAHMER, former public relations director for Wagner College, was installed in a similar capacity at the Lutheran Welfare Association of New Jersey. The ceremony took place in St. John's Church, Jersey City, on Sept. 16. Dr. Henry J. Whiting, executive secretary of Division of Welfare of the National theran Council, spoke. The Rev. Wil H. Niebanck, president of the Nort Conference, conducted the service.

CAMP BEISLER closed its most succes season with 498 youngsters enrolled fc total of 681 camper-weeks. The Rev. Jo Miller, Union, served as director.

THE WOMEN'S organization of G Shepherd Church, Somerville, is spon ing Horst Kossel, 23, a refugee from St gart, Germany.

THE REV. CARL FUTCHS, executive se tary of the Lutheran Welfare Associatio New Jersey, was honored in St. Jo Church, Jersey City, Sept. 16, in recogni of ten years of service to the agency.

REFORMATION DAY services for the Ca den area will be held in Holy Tri Church, Audubon, on Oct. 28. Dr. Ro W. Stackel will speak.

WEEKDAY BIBLE classes for adults of ages will be held on Wednesday morni

Light Got Through the Iron Curtain

REUNION in Philadelphia was celebrated this summer when Lutheran Archbishop Jan Kiivit of Estonia (in car) came to U.S. with group of visiting churchmen from behind Iron Curtain and met again with Pastor Juhan Suurkivi (right) and Pastor Hans Rebane. Pastors Suurkivi and Rebane had fled from Estonia before advancing Soviets, are ULC parish pastors today. After returning home, the archbishop located Mrs. Suurkivi's father in Tallin, told him of the whereabouts of his daughter, and established contact between him and the Suurkivis who had believed him dead

St. John's Church, Westville, to supplement the instruction offered in the church school on Sunday mornings.

MISS JANE SEEMAN was installed as director of Christian education at Calvary Church, Stamford, Sept. 23. The Rev. Donald R. Haaske, editor of the ULC Parish Education Board, spoke.

THE REV. HOWARD M. NORRIS, former assistant in the Church of the Covenant, Brooklyn, was installed Sept. 9 as pastor of Trinity Church of the Good Shepherd, Weehawken, by Synod President Edwin H. Maudten. Dr. Charles K. Fegley, pastor emeritus, assisted.

SISTER ERNESTINE WRBA, a member of St. Benedictatis, Jersey City, who studied for the diaconate in Baltimore, began serving St. John's Church, Westville, in September.

PENNSYLVANIA

Leadership Training Camp Attracts Three Thousand

By JEANNE W. WEBER

GETTYSBURG—Attendance at Camp Nawakwa, leadership training camp near Orrtysville, Pa., during the twelve-week period from June 11 to Sept. 3 exceeded 3300—the largest in the camp's history.

The announcement was made by the Rev. Reginald W. Deitz, professor at Gettysburg Seminary, who retires as Nawakwa's director this year. His successor will be named in December by the camp's board of directors.

ST. MARK'S CHURCH, Mechanicsburg, held dedicatory services on Sept. 23 for the newly constructed parish house. In a "neighbor's night" the congregation extended thanks to the neighborhood for the patience shown in putting up with the building operations.

TRINDLE SPRING CHURCH, Mechanicsburg, held a mortgage-burning ceremony in July to mark dissolution of a $60,000 indebtedness for an educational annex completed in the fall of 1951.

DEDICATION of new Messiah Church, Elliottsburg, was held Sept. 30. Pastor Vernon I. Naugle and the Rev. Frances E. Reinberger, Gettysburg Seminary, conducted the service.

Mortgage burning in Mechanicsburg

Pastor Charles I. Rowe with councilmen at ceremony in rural Trindle Spring Church

CORNERSTONE for an addition to St. Paul's Church, Littlestown, was laid Sept. 16. Aimed to provide more educational facilities for the church and a pastor's study, the addition will cost between $80,000 and $90,000.

SERVICES of rededication for the renovated church of Greencastle were led by Prof. Deitz of Gettysburg Seminary. Cost of the improvements was $11,000.

WARTBURG

Steeleville Area Gets Set For Evangelism Mission

By ARNOLD H. KAITSCHUK

CHICAGO — "Christ for You — You for Christ" is theme of the evangelism mission for the Steeleville, Ill., area from Nov. 11 to 16. Six Wartburg churches will participate. First briefing session was held Sept. 5 for the 84 members of the central and general committees.

WARTBURG . . .

Dr. Robert Marshall of Chicago Seminary, Maywood, will conduct the Bible study for pastors and speak at the closing rally in Peace Church, Steeleville. The Rev. William Swarbrick is regional director. Northern Illinois churches will be reached by the mission Dec. 2-7.

Groundbreaking at Joliet, Illinois

FAITH CHURCH, Joliet, Ill., the Rev. J. Lippoldt, pastor, broke ground for a chapel-parish hall in June. The building will seat 360 persons and provide space for Sun[day] school.

HELEN HABERMANN, now on the staff [of] the Student Service Division of the Natio[nal] Lutheran Council, recently returned ho[me] after a month-long trip to Europe. H[er] home congregation, Peace Church, Stee[le]ville, aided her in preparation for her w[ork] by providing a church-service scholarsh[ip]. She is the first woman from Peace Chur[ch] to enter full-time church service. Her ta[sk] is to strengthen the fellowship of Luther[an] students in colleges not connected with [a] church.

NACHUSA GUILD of the Chicago area w[ill] hold its anniversary dinner in Edgebro[ok] Church on Dec. 5. Chaplain Clyde Weav[er] will speak on work in parental schools.

Synod President R. R. Belter preach[es] at the opening of Maywood Seminary [on] Sept. 4.

RECENT INSTALLATIONS conducted in Se[p]tember by Dr. Belter were: the Rev. Ke[n]wood K. Engel in Good Shepherd Churc[h] Chicago; the Rev. Paul James in St. Paul['s] Church, Lyons, and Trinity, Pell Lake, Wis[.] and the Rev. R. E. Aden in St. Paul['s] Church, Medford, Wis. Prior to his install[a]tion, Paul James was ordained in the paris[h] he is to serve.

THE STEWARDSHIP COMMITTEE is plannin[g] councilmen's institutes at which the secto[r] plan will be discussed. Several congrega[tions]

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ns are studying this plan. The Steeleville a meeting will be on Oct. 19.

Siegfried Gerstenkorn and his wife and ughter arrived from Germany as refugees onsored by Faith Church, Joliet, Ill. Mr. erstenkorn is employed by a member of e church.

St. Francis, Wis., a Milwaukee suburb, mprised mostly of Roman Catholic insti- tions, elected Robert T. Sommerfield as ayor. He is a member of Unity Lutheran hurch in Milwaukee.

EW YORK

ire-Ravaged Trinity Church ebuilt at Castleton-on-Hudson

By CLAYTON G. VAN DEUSEN

Albany—Fire raging through Trinity hurch, Castleton-on-Hudson, in July 1955, estroyed the church and damaged the ad- oining parish house. The nave was a com- ete loss except for the four walls.

Last month the church was ready for re- edication, after being rebuilt, enlarged, and emodeled. The project, costing $50,000 for he church and $14,000 for the parish ouse, has left the congregation with an in- debtedness of only $10,000, Pastor Walter ielitz reports.

Members of Trinity said that the fire, oming at a time when a renovating pro- gram was needed, sparked the effort and resulted in a plant far superior to that pre- viously anticipated. The act of rededication was performed Sept. 23 by Eastern Confer- ence President Clayton G. Van Deusen.

Rock City Memorial Chapel, the Rev. Erwin Jaxheimer, pastor, is completing the construction of an addition to the church building. The new section will be used as a parish hall.

First Church, Poughkeepsie, the Rev. Adam Schreiber, pastor, is observing its 100th anniversary from Oct. 14 to 21. Synod President F. R. Knubel, Dr. Paul C. White, synod secretary, and the Rev. John Frenssen, director of the Wartburg Orphans' Farm School, Mt. Vernon, N. Y., are scheduled to speak.

The celebration will spotlight the sending of four sons of the congregation into the ministry: George Bohrer, Dr. Henry Dickert, Gordon Hohl, and John Robson.

Atonement Church, Oneonta, the Rev. Howard Walker, pastor, has added Matins services to its year-round program, because of their success during the summer. A con- gregation-wide visit of the ladies of the parish will be conducted, for promotion of

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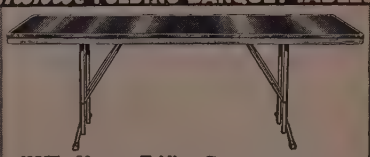

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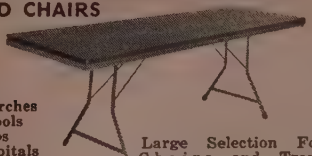

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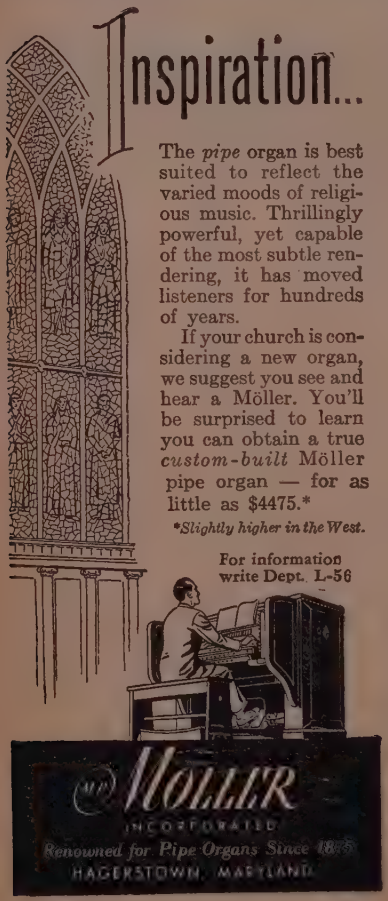
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N. Y.: ALBANY . . .
the new United Lutheran Church Wom program.

ATONEMENT CHURCH, Saugerties, repo many changes, including renovation stained-glass windows and improvement the parish house. The Rev. Richard I. Cro land was recently installed as pastor Atonement Church and Mt. Calvary, Ru

EMMANUEL CHURCH, Albany, is renov ing its basement . . . First Church, Schen tady, will be host to the fall convention the United Lutheran Church Women Eastern Conference, Oct. 23.

NOVA SCOTIA

Pastor Monk Accepts Call To New Brunswick Church

By DOUGLAS A. CONRAD

HALIFAX—First Danish Lutheran Chur in St. John, New Brunswick, which h sought admission to the Nova Scotia Sync is now assured of having a new pastor. T Rev. V. J. Monk of Findlay, Ohio, has a cepted the call and will take over his ne work on Nov. 1. The congregation, found by the Danish Mission Society in 1931, h decided to change its Danish language ser ices to English.

ST. PAUL'S CHURCH, Bridgewater, honore its pastor, Dr. C. H. Whitteker, who is als president of the synod, on the 25th annive sary of his pastorate in the parish and th 30th anniversary of his ordination.

ERVIN YOUNG, stewardship chairman i the Nova Scotia Synod, was recently s lected to join the stewardship staff of th Lutheran Laymen's Movement. Mr. Youn is a member of St. John's Church, Mahon Bay.

DR. A. A. ZINCK, pastor emeritus of Re deemer Church, Milwaukee, is now visitin his home province of Nova Scotia. He re tired from the ministry in June. Dr. Zinc preached in St. Peter's Church, Chester, th church of his boyhood years, and in St Paul's Church, Bridgewater.

Pastor B. J. Jenson of the Mahone Bay

ish has resigned. He will become assistant pastor of an ELC congregation in orth Dakota next month.

THE REV. DOUGLAS A. CONRAD of Halifax s been selected as delegate of the ULC ecutive board to the Canadian Council of urches. The biennial meeting of the uncil will be held in Kitchener, Ont., ov. 12-16.

ENTRAL STATES

astor Jensen New President f Nebraska Social Service

By PAUL C. WIEGMAN

OMAHA—New officers of Nebraska Lueran Social Service for the 1956-57 term lected at a meeting in September at Lin-ln, Neb., are: The Rev. Samuel W. Jensen, astor of First Church, South Sioux City, eb., president; the Rev. O. Lehman ALC), vice president; the Rev. Robert aut, pastor of First English Church, maha, Neb., secretary; and Herman Brockeier (ALC), treasurer.

The annual appeal for offerings for the ork of the agency is being made in NLC hurches in Nebraska during October. The ervice provides chaplaincy ministry in Nebraska, particularly in Lincoln and maha.

ATTENDANCE at five evening services dur-ng the evangelism mission week at St. ohn's, Norfolk, Neb., amounted to 866. As a result of the calls made by lay visitors, commitments were received from 34 adults to join St. John's membership. Four children were brought for baptism and nine children for Sunday school.

THE REV. CARL KEMPER, retired, came on Oct. 1 to the Niobrara-Lindy, Neb., parish to assume pastoral duties until a regular pastor is called.

CENTRAL STATES SYNOD President Clemens H. Zeidler was one of the speakers at the synod's Brotherhood meeting at Messiah Church, Grand Island, Neb., on Sept. 27. Others to address the one-day convention were Howard L. Logan, ULC Brotherhood

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CENTRAL STATES . . .
executive secretary, and Paul I. Folkem former president of the Lutheran Layme Movement for Stewardship.

OMAHA LUTHERANS HONOR DR. TRAUB

LAST MONTH Kountze Memorial Chur in Omaha paid tribute to the man who h been its leader for 25 years. Honoring I Walter H. Traub, the church's senior pas since 1931, the congregation recalled t stages of its development during the p quarter-century. It now has 6,000 membe

Under Dr. Traub's pastorate, Koun Memorial Church built a parish hall, decorated the sanctuary, installed a pipe g gan and air-conditioning system. Dr. Trau in the ministry for 43 years, is known as outstanding preacher and has conduct missions to military groups in the U.S. a abroad.

He has been active in home mission wo in the Omaha area. St. Matthew's, Pilgri and Gethsemane are former missions Kountze Memorial Church. During his 2 years as pastor of the church, Dr. Trau has received 6,755 adults into the congreg tion, baptized 3,267 children.

OHIO

Bellville Church Dedicates Parish Education Building

By E. RUDOLPH WALBORN

COLUMBUS—St. Paul-Salem Church, Bel ville, served by Pastor Luther E. Buchholt since 1947, dedicated a $41,000 religiou education unit on Sept. 9. Former Pastc Joseph M. O'Morrow spoke.

St. John's, a rural congregation in th Central Ohio parish, is also preparing t build a Sunday school unit and is studyin architect's proposed plans.

While busy gathering funds for a majo church building program, First Church Shelby, welcomed Pastor D. Bruce Youn back from a European trip with the new that the congregation has purchased on

COMING EVANGELISM MISSIONS

t. 21-26	Baltimore, Md.
	Cleveland, Ohio
	Los Alamos, N. M.
t. 28-Nov. 2	Philadelphia, Pa.
	Charleston, S. C.
	St. Louis, Mo.
	Lubbock, Texas
	Regina, Sask., Canada
	Seattle-Tacoma-Everett, Wash.

roperty and taken an option on a second e at a cost of $29,000. The new properes will be improved for parking purposes hen the new church is built.

AN ANONYMOUS GIFT of $5,000 to St. hn's (Gebhart) Church, Miamisburg, rved by Dr. J. S. Herold as supply pastor, ill aid the congregation in an expansion rogram. One of the oldest congregations an originally rural township, it foresees ture building developments which call for urch planning to keep pace with the rowth of the area southeast of Miamisburg.

ST. PAUL'S CHURCH, Bolivar, held a rededication service on Sept. 16 to mark completion of building improvements totaling 18,500. The church interior was redecorated, the exterior repointed, the steeple repaired.

THE EIGHTIETH BIRTHDAY of Pastor Solomon D. Myers was observed by Trinity Church, Washingtonville. Pastor Myers, who retired in 1945 after having been pastor of St. Paul's Church, Alliance, for 15 years, began supplying the Washingtonville congregation in 1949. Living in Alliance, he still serves the church regularly.

—CHANGES OF PASTORATE—

NORTH CAROLINA

KINNEY, PAUL G. From St. Paul and Mt. Pleasant churches, Burlington. To St. Enoch's Church, Kannapolis.

SMITH, JASPER J. From St. Andrew's Church, New Bern. To chaplaincy—Lackland Air Force Base, San Antonio, Tex.

NORTHWEST

BERG, FRANK. From Atonement Church, Beloit, Wis. Retirement.

SWANSON, FRANKLIN. Mission developer. From Decatur, Ill., to West Bloomington area of Minneapolis.

TESKE, MYRON M. From St. John's Church, Minneapolis, assistant pastor. To University of Chicago.

OHIO

GARD, EDWARD L. Mission developer. From Bedford, to Columbus (W).

JANSON, WILLIAM A., JR. From Trinity Church, Springfield. To First Church, Tiffin.

KANTNER, WAYNE O. From First Church, Tiffin. Pastor emeritus.

LEFFLER, ANDOR M. To Emmaus Church, Cleveland.

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CHANGES OF PASTORATE . . .

LENTZ, HAROLD H. From president of Carthage College. To First Church, Springfield.

MILLER, JAMES W. From First Church, Cincinnati. To Methodist Church.

SHAFFER, GEORGE F. From Bethany Chur Cleveland, assistant pastor. To chapl and executive secretary of Lutheran Se ice Society of Northern Ohio.

TAMMARU, PHILIP A. From Logan Cou parish. To St. Luke's Church, Yondota.

PACIFIC

CLARK, FORREST J. From Redeemer Chur Livingston, Mont. To Messiah Chur Spokane, Wash.

PITTSBURGH

BAKER, L. J. From North Lima parish. R tirement.

BOWSER, MONT O. From Smicksburg p ish. To First Church, Leechburg.

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DECEASED

DR. HARMON J. McGUIRE, preside of the Illinois Synod, died suddenly at h home in Park Ridge (Chicago), on Oct. He was 56 years old.

Born at Crawfordsville, Ind., Dr. M Guire graduated from Carthage College a Chicago Seminary, and was ordained 1927 at Joliet, Ill. Carthage College ho ored him with a doctor of divinity degr in 1949.

He held pastorates at Children's Mem rial Church, Kansas City, Mo.; First Engli Church, St. Joseph, Mo., and Holy Trini Church, Elgin, Ill., and became preside of the Illinois Synod in 1948. In the form Kansas Synod he held the office of secreta from 1930 to 1934, and of president fro 1934 to 1935.

Development of the Illinois Synod unde Dr. McGuire's leadership was marked b the establishment of four new synodic offices—missions, stewardship, evangelism and parish education—purchase of a ne camp site, and a co-ordinated appeal fo social missions.

In his service to the church-at-large, D McGuire was a member of the ULC Boar of Foreign Missions (1948-1954) and pres dent of the board of directors of Chicag Seminary (1937-1948).

Dr. McGuire is survived by his wife, th

mer Esther Grace Schaub, and two ughters, Nancy Ann and Mary Jane.

Funeral services were held at St. Luke's urch, Park Ridge, on Oct. 6. ULC Secre- ry F. Eppling Reinartz preached. Dr. alter Spangler, pastor of St. Luke's; the v. A. Howard Weeg, synod secretary for angelism; and Synod Secretary Luther C. ueller participated in the service. Burial as at Frankfort, Ind.

THE REV. PAUL E. PLASTERER, 42, d Sept. 30 at his home in Marysville, hio. He had retired from the ministry cause of illness in 1949.

A native of Reedsburg, Ohio, he grad- ted from Wittenberg College and Hamma ivinity School, and served First Church, arysville; St. John's Church, Covington; d Christ Church and Zion Church, fiance.

He is survived by his wife, the former ma Drushel of Wooster, Ohio, and a n, David Terry.

Services were held on Oct. 3 by Pastor eorge W. Dittmar. Burial was in Oakdale emetery, Marysville.

DR. J. GEORGE BLAESI, 81, pastor meritus of St. Peter's Church, Brooklyn, ed Sept. 24 at Cold Spring Hills, N. Y.

A native of Rochester, N. Y., Pastor laesi attended Philadelphia Seminary, lartwick Seminary, and Columbia and eidelberg Universities.

Ordained in 1898, he served St. Paul's hurch, Mount Vernon, N. Y., and St. ohn's in Brooklyn before becoming pastor f St. Peter's.

Dr. Blaesi was a past president of the ong Island Conference and of Hartwick eminary. He also headed the advisory oard of the Brooklyn Evangelical Home or the Aged.

Surviving are his wife, the former Terrie Gargan; a son, George; and a grandson.

Funeral services were conducted in St. eter's Church, Brooklyn, Sept. 27, by Dr. harles Trexler, Pastor Paul E. Valentiner, nd Pastor Charles D. Trexler, Jr. Inter- ent followed in Greenwood Cemetery.

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IN CONCLUSION . . . . . .

IN THE STUDENT PAPER of one of the ULC colleges this month there was an item about a visit to the campus by James M. Cox, who—according to that paper—had once been a "nominee for the vice presidency of the United States." I was startled to discover how much water has flowed under the bridge in 36 years.

Those of us who remember 1920 are aware, of course, that Mr. Cox was a nominee for the presidency. (For vice president that year the Democrats put up a young man named F. D. Roosevelt.) That campaign seemed to me then, when I was a college student, a drastic turning-point in American history. The question was whether the U.S. should go into the League of Nations and take a leading part in world affairs.

A generation later the oratory and excitement of 1920 are something you look up in a history book, and even the names of the candidates are dim. The League is dead, but the U.S. is now in world affairs up to its chin.

A Frenchman wrote a poem long ago which has this lilting refrain: *But where are the snows of other years?* And where are the political quarrels, the candidates, the campaign issues of yesterday?

IT MAY HELP a little, in case you tend to get excited about campaign speeches, to reflect on how quickly they can be forgotten. The basic questions remain—how may a nation such as the U.S. take a wise, generous, constructive part in world affairs? How may a nation so productive and prosperous as the U.S. divide its income fairly among its many citizens? But the answers change constantly.

The two U.S. political parties give us a procession of candidates and a variety of campaign promises from one election to another. But the parties themselves are constantly changing. They are loose, bound-together coalitions of competing interests. In the long run it isn't the politicians who decide national policies but the changing situations, the forces and circumstances, which shape our history.

The principal questions never get a final answer, whichever party is in power. A real problem is always coming at us in some new form, from some new direction, and there have to be new answers.

We in the U.S. have these two persistent problems: 1) how can America's wealth and opportunity be most widely shared among all Americans, and 2) how can the world's strongest nation use its strength for the welfare of all nations.

WHETHER DEMOCRATS or Republicans are elected isn't a Christian question. But whether the party elected will use its power in behalf of justice is a Christian question.

Persistent failure to answer the question of justice, after allowances are made for the frailty and fallibility of man, would insure the nation's destruction. God might select the Russians as a flail to break a stubborn or short-sighted America, as he chose Babylon to destroy the little Jewish nation 25 centuries ago.

Time is the great schoolmaster who teaches the lessons, and the chief necessity is that the pupils be humble and shrewd enough to get the answers right. It's important that all of us citizens of a democracy should vote on election day. But not so our side—whichever it is—will win. That's all right in football games, but doesn't matter much in elections.

—ELSON RUFF

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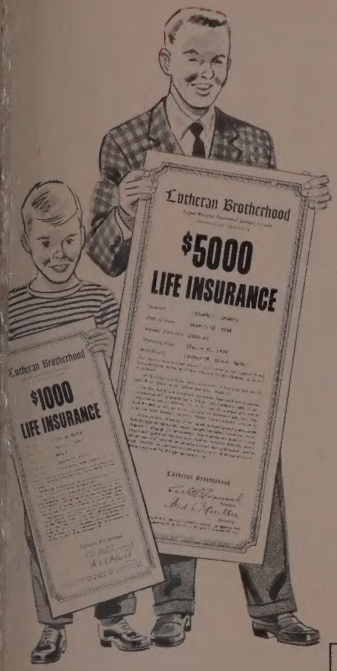

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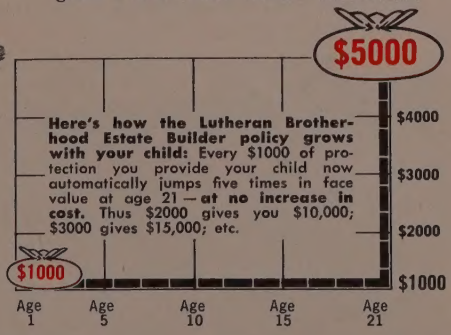

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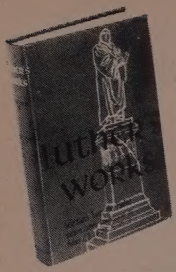

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